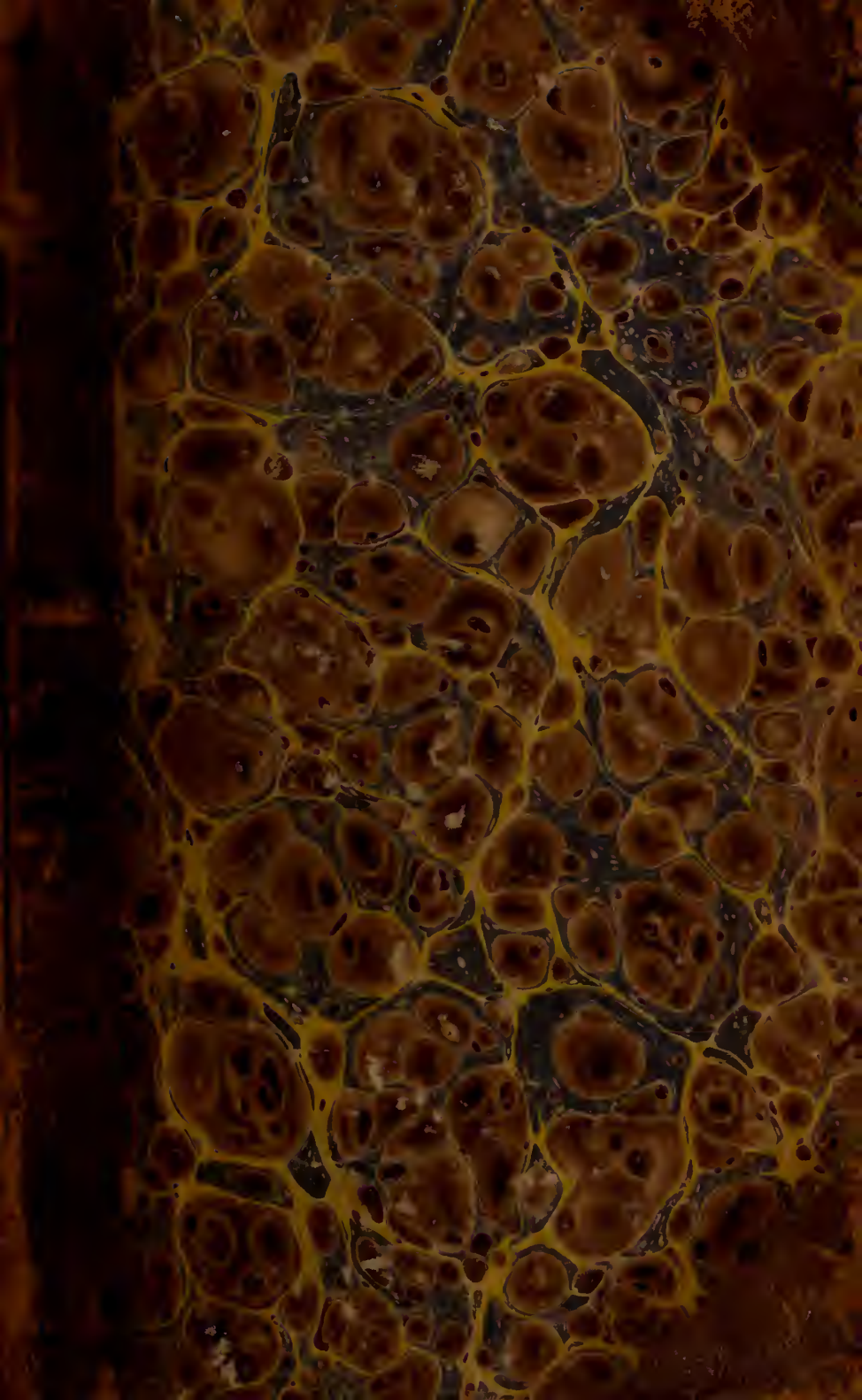




CHINESE REPOSITORY.

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ART. I. *Temperance : the term defined ; remarks on the nature and effects of distilled and fermented liquors ; with statements respecting the extent of intemperance, and the progress of reform, in various parts of the world.*

TEMPERANCE is the proper use of things beneficial, with abstinence from things hurtful. Distilled and fermented liquors, always containing more or less poison, as is evident both from their effects and from chemical analysis, have been adjudged by the concurrent testimony of many, in almost every age and nation, to be hurtful. Indeed, so great and numerous are the evils which result from their use, that, in the view of thousands of learned and philanthropic men, entire abstinence from them, except for medicinal purposes, is not only a matter of expediency but of duty. By a careful investigation of their nature and effects this position, it is believed, can be made perfectly evident and satisfactory to every mind that will contemplate the subject fully and fairly in all its bearings. A passing glance at it, however, is all that the limits and the object of our Journal will admit.

The intoxicating principle, be it remembered, is not the product of original creation, but the result of a chemical process. It does not exist among any of the living works of God. It is the product of human art, the work of man's device. This power of intoxication, or rather the substance which produces it, is obtained only from inanimate matter by *vinous fermentation*. In this way a new substance is formed, containing 13.04 parts of hydrogen, 52.17 carbon, and 34.79 oxygen, and is a most subtle and diffusive poison. This is alcohol, and it may be obtained from fermented liquor in three ways : first, by placing the liquor under a receiver and exhausting the air, when the alcohol, at a temperature of about 70 degrees, will rise :

secondly, by means of the subacetate or sugar of lead, the mucilaginous parts of the liquor may be precipitated; and then taking off the water that remains, by the means of the subcarbonate of potassa: and thirdly, by the common mode of distillation. It is a mistake to suppose that there is alcohol in all vegetable substances, whereas it is *only formed* by vinous fermentation. According to Chinese historians, the art of distillation was known in this country at a very early period; but there is no proof that alcohol was ever extracted from fermented liquor, till about eight or nine hundred years ago: this was first done in Arabia, from whence the name, alcohol, is derived.

The proportion of alcohol in distilled and fermented liquors, has been ascertained by Professor Brande as exhibited in the following

TABLE.

1. Brandy	53.39	19. Malaga	18.94	Average	12.08
2. Rum	53.68	20. Buceellas	18.49	40. Nice	14.63
3. Gin	51.60	21. Red Madeira	22.30	41. Barsac	13.86
4. Scotch whiskey	54.32	Ditto	18.40	42. Tent	13.30
5. Irish ditto	53.90	Average	20.35	43. Champaign (still)	13.30
6. Lissa	26.47	22. Cape Muschat	18.25	Ditto (sparkling)	12.80
Ditto	24.35	23. Cape Madeira	22.94	Ditto (red)	12.56
Average	25.41	Ditto	20.50	Ditto (ditto)	11.30
7. Raisin wine	26.40	Ditto	18.11	Average	12.61
Ditto	25.77	Average	20.51	44. Red Hermitage	12.32
Ditto	23.20	24. Grape wine	18.11	45. Vin de Grave	13.94
Average	25.12	25. Calcayella	19.20	Ditto	12.80
8. Marsala	26.03	Ditto	18.10	Average	13.37
Ditto	25.05	Average	18.65	46. Frontignac (Ri-	
Average	25.09	26. Vidonia	19.25	vesalfe)	12.79
9. Port	25.83	27. Alba Flora	17.26	47. Cote Rotie	12.32
Ditto	24.29	28. Malaga	17.26	48. Gooseberry wine	11.84
Ditto	23.71	29. White hermitage	17.43	49. Orange wine — a-	
Ditto	23.39	30. Rousillon	19.00	verage of six	
Ditto	22.30	Ditto	17.26	samples made	
Ditto	21.40	Average	18.13	by a London	
Ditto	19.00	31. Claret	17.11	manufacturer	11.26
Average	22.96	Ditto	16.32	50. Tokay	9.88
10. Madeira	24.42	Ditto	14.08	51. Elder wine	8.79
Ditto	23.93	Ditto	12.91	52. Cider, highest	
Ditto (Sercial)	21.40	Average	15.10	average	9.87
Ditto	19.24	32. Zante	17.05	Ditto, lowest	5.21
Average	22.27	33. Malmsey Madeira	16.40	53. Perry, average of	
11. Currant wine	20.55	34. Lunel	15.52	4 samples	7.26
12. Sherry	19.81	35. Sheraaz	15.52	54. Mead	7.32
Ditto	19.83	36. Syracuse	15.28	55. Ale (Burton)	8.88
Ditto	18.79	37. Santerne	14.22	Do. (Edinburg)	6.20
Ditto	18.25	38. Burgundy	16.60	Do. (Dorchester,	
Average	19.17	Ditto	15.22	English)	5.56
13. Teneriffe	19.79	Ditto	14.53	Average	6.87
14. Colares	19.75	Ditto	11.95	56. Brown Stout	6.80
15. Lachryma Christi	19.70	Average	14.57	57. London Porter	
16. Constantia, white	19.75	39. Hock	14.37	(average)	4.20
17. Ditto, red	18.92	Ditto	13.00	58. Do. small Beer	
18. Lisbon	18.94	Ditto (old in cask)	8.88	(average)	1.28

The effects of these liquors on the human system have been very carefully observed and described by a great number of faithful and

competent witnesses, under almost every variety of circumstances. The testimony of a few of these we will here introduce.

Sir Astley Cooper has stated, that he never suffered spirits to be in his house, considering them to be *evil spirits*; and if the poor could see the white livers, the dropsies, and the shattered nervous systems which he had seen, as the consequence of drinking, they would be aware that *spirits* and *poisons* are synonymous terms.

Rush has maintained that men in all the situations and pursuits of life are better without than with spiritous liquors; and that there are not more than one or two cases in which they can be used without essential injury.

Frank has declared that the use of these liquors ought to be entirely dispensed with, on account of their tendency, even when taken in small doses, to induce disease, premature old age, and death.

Trotter has said that of all the evils of human life, no cause of disease has so wide a range, or so large a share, as the use of spiritous liquors.

Kirk says that ardent spirit contains a narcotic stimulant, always possessing alcohol as its basis. When drunk, this is absorbed into the blood, circulates through the lungs, and is exhaled through the numerous vessels containing the circulating blood of these organs; and not only so, but the vessels of the brain are loaded with it. He once dissected a man who died in a state of intoxication. The operation was performed a few hours after death. In the two cavities of the brain, the lateral ventricles, was found the usual quantity of limpid fluid. "When we smelled it," continues the Dr., "the odor of the whiskey was distinctly visible; and when we applied a candle to a portion in a spoon, it actually burned blue—the lambent blue flame, characteristic of the poison, playing on the surface of the spoon, for some seconds."

Similar testimony from thousands of witnesses can be adduced, all going to show the deadly effects of intoxicating liquor. The evidence on this point is perfectly conclusive. Why then is such liquor used? Because it is a "nocker." The nature of alcohol is such that its first effect on the human system is a quickening of action, which, by a fundamental law of our nature, is a source of pleasure; and this present *momentary* pleasure, men mistake for *real* good. It also arouses the energies of the system to an inordinate degree, which men have mistaken for an augment of real strength, though necessarily followed by a relapse with permanent injury. Thus because it gives present pleasure and sometimes seems to increase strength, a motive is hereby created to use it. It sometimes also *seems* to remove trouble and poverty; and even to increase riches and other desirable things. Thus it is a mocker, and a deceiver.

Hence we may understand some of the reasons which induce those, who begin to use alcoholic liquor, to continue the practice and to increase the quantity. By the use of this poison, the system is over-excited and becomes deranged; and having been over-worked, without any new strength communicated, it is of course weakened, and must

therefore soon flag. And as a necessary consequence, according to another fundamental law, pain, languor, and inexpressible uneasiness spread through the system; and nature, suffering under such awful abuse, cries out for help. For a man cannot thus irritate and exhaust his system, and not afterwards feel uneasiness, any more than he can put his hand into the fire and not feel pain. Hence arise two motives to drink; namely, to regain past pleasure, and to remove present pain. But the system is unstrung and prostrate, and to restore it a greater quantity of stimulant is requisite, than was needed on any former occasion. Hence the motive to increase the quantity. By this process the natural life and strength of the human system continually diminish, till they are wholly exhausted, and man sinks prematurely to his grave.

There is another principle which tends strongly to the same result. The more one partakes of this *unnatural* pleasure, which alcohol occasions, the less susceptible is he of all those natural and innocent pleasures, which are occasioned by the use of nourishing food and drink, by the exercise of the social affections, and the discharge of the various duties of life. Hence a person under its power becomes more and more destitute of all enjoyment, except that of this nocker, alcohol. For while its *immediate* influence becomes to him more and more his only enjoyment, the experience of its *ultimate* effects becomes increasingly the sum and substance of all his woes. And thus, by the allurements of his sole pleasure on the one hand, and the terrors of shame and wretchedness on the other, the poor victim is urged on to death.

It is perfectly evident, from the preceding statements, that the hankering after alcoholic liquor is an artificial taste. God never gave it; nor is it the fruit of obedience to him; on the contrary, it is an unnatural appetite, formed by the violation of his laws. Hence another reason why this course, like every other wrong one, is downwards; and the further a man proceeds in it, the steeper it becomes, the swifter his progress, and the more difficult his return: it is the way of disobedience, and consequently of death.

It is worth while to pause here, and see how alcohol causes death. It is a mistake to suppose it fit for the purposes of nutrition, for it is not in the power of the animal economy to decompose it, and change it into blood, or flesh, or bones, or anything else by which the human body is or can be nourished, strengthened, and supported. Alcohol, after being taken into the stomach and carried with the blood through the whole system, is then, to a certain extent, thrown off again. But it is alcohol in every stage of its march; it is alcohol in the stomach, in the arteries, in the veins, heart, lungs, brain, among all the nerves and tissues and fibres of the whole body; and it is alcohol, when, after having pervaded and passed through the whole system, it is again thrown off. "Give it," says an eloquent writer, "give it even to a dog, and take the blood from his foot and distil it, and you have alcohol, the same which the dog drank. No, not that which he *drank!* for a dog knows too much to drink it; the same which—in opposition to his

knowledge of good and evil, or the instinctive sense which God gave him, and drunkenness had not perverted,—you forced upon him. Not even the sense of a dog will permit him to take it: nor can the powerful stomach of a dog digest it. Much less can that of a man. 'Take the blood from the arm, the foot, or the head of the man who drinks it, and distill that blood, and you have alcohol.' Not a blood-vessel however minute, not a thread of the smallest nerve in the whole animal machinery, escapes its influence. It enters the organs of the nursing mother, which prepare the delicate food for her offspring, entailing death. It penetrates, pervades, and hardens the brain, producing insanity and a great variety of other formidable and fatal diseases. These are some of the ways in which it leads to misery and death.

Moreover, from the fact that alcohol is not beneficial as an article of diet, it is natural to suppose it must be hurtful. All the organs of the body have as much labor to perform as is consistent with *permanently* healthful action, when they have nothing to dispose of but suitable food and drink. The Framer of our bodies, has evidently assigned to every organ and every member of the system as much work as they can perform in the proper disposal of suitable diet, and at the same time remain permanently healthy, and preserve life to the greatest age. If, then, we withhold from them a suitable portion of that nourishing diet which they require, we shall lessen their strength; or, if we load them with that which is not nourishing, and thus increase their labor, we shall of necessity produce premature decay and death. The use of alcohol produces both these effects; it lessens the nourishment, and increases the labor, of the system. And further, by the use of this poison, even the nourishment which the system does receive is deteriorated. Thus by a three-fold process does it work out death.

And what are the effects of alcohol on the morals of mankind? After twenty years' observation Judge Hale declared, "that if all the murders, and manslaughters, and burglaries, and robberies, and riots and tumults, with the adulteries, fornications, and other great enormities, which had been committed within that time, were divided into five parts, four of them would be found to have been the result of intemperance." The testimony of the honorable William Wirt, late attorney general of the United States, is of the like tenor: "I have been," says he, "for more than forty years a close observer of life and manners in various parts of the United States, and I know not the evil that will bear a moment's comparison with intemperance. It is no exaggeration to say, as has been often said, that this single cause has produced more vice, crime, poverty, and wretchedness in every form, domestic and social, than all other ills, which scourge us, combined. In truth, it is scarcely possible to meet with misery in any shape, in this country, which will not be found on examination to have proceeded, directly or indirectly, from the excessive use of ardent spirits. * * * This deadly poison paralyses the arm, the brain, the heart. All the best affections, all the energies of the mind, wither under its influence. The man becomes a maniac, and is locked up

in a hospital, or imbrues his hands in the blood of his wife and children, and is sent to the gallows or doomed to the penitentiary; or, if he escapes these consequences, he becomes a walking pestilence on the earth, miserable in himself, and loathsome to all who behold him. How often do we see, too, whole families contaminated by the vicious example of the parents; husbands and wives and daughters and sons, all drunkards and furies: sometimes wives murdering their husbands; at others, husbands their wives; and worst of all, if worse can be in such a group of horrors, children murdering their parents. But below this grade of crime, how much is there of unseen and untold misery, throughout our otherwise happy land, proceeding from this fatal cause alone. I am persuaded that if we could have a statistical survey and report of the affairs of all the unhappy families and individuals, with the causes of their miseries annexed, we should find nine cases out of ten, if not a still greater proportion, resulting from the use of ardent spirits alone."

With such appalling evils rising on every side from the use of distilled and fermented liquors, it is not surprising that the friends of humanity took the alarm, and set themselves about the work of reform. As a sequel to the foregoing remarks, we will here add a few facts, showing the present state of reform in different parts of the world.

The people of the United States of America were the first, so far as we have been able to ascertain, to enlist in the systematic work of reform. Voluntary associations, traveling agents, and the wide circulation of printed documents, have been the chief means hitherto employed in this arduous and benevolent enterprise. It has ever been a capital object, with those who have taken the lead in these measures, to exhibit the evils of using alcoholic liquor on the one hand, and the benefits of total abstinence on the other. The first temperance society, established on the principle of entire abstinence, in the United States was formed at Moreau, in the county of Saratoga, New York, July 25th, 1808. Doctor B. J. Clark first suggested the plan. The American Temperance Society was formed in Boston, on the 10th of January 1826; of this society the honorable Marcus Morton was the first president. Not long ago, it was estimated that the use of fermented liquors, in the United States, caused a direct and an indirect expense to the people of \$120,000,000 annually; filled the poor-houses with 150,000 paupers; the jails and penitentiaries with 95,000 criminals; raised up an army of 300,000 sots; and sent annually 30,000 of the inhabitants to a dishonorable grave. Such *were*, it is believed, the facts. Already, in the work of reform, more than 8,000 temperance societies are formed; more than 2,000,000 persons have ceased to use intoxicating liquors; more than 3,000 distilleries have been stopped; more than 8,000 merchants have ceased to traffic in ardent spirits; more than 1,200 vessels are afloat in which they are not used; more than 10,000 drunkards have ceased to use intoxicating drink; and pauperism, crime, sickness, insanity, and premature deaths, have been diminished in like proportion.

The first European temperance society was established in 1829, by the exertions of G. W. Carr and others, at New Ross, in the south of Ireland; and others were soon formed in the north of that island, and in Scotland. On the 3d of June, 1834, J. S. Buckingham, chairman of the parliamentary committee on this subject, stated in the house of commons that above 400 temperance societies had been formed in England, and an equal number in Scotland. In a letter dated Sheffield, January 1st, 1835, the same gentleman says, "The cause of temperance has advanced more rapidly in Britain, within the last year, than in any ten years preceding. The number of societies has nearly doubled, and the number of members increased in a still greater proportion. Above all, the two extremes of society, the very rich and the very poor, have been brought to think very anxiously on the subject, though until lately, it has occupied the attention of the middle classes only."

In the north of Europe the subject of temperance has been nobly espoused. The crown prince of Sweden not long ago, presided at a temperance meeting held in his capital; openly declared himself the patron of temperance societies; and issued a proclamation, calling the attention of all classes of his people to this subject. A document, entitled, "Temperance and Political Economy, discussed with reference to Sweden," was prepared in 216 closely printed octavo pages; and addressed to the representatives of that nation. The author of this document stated that they had, in a population of about 3,000,000, no less than 170,000 distilleries; and consume annually 60,104,570 cann's (45,078,427 gallons) of distilled liquor; at an expense to the consumers of 62,177,636 rix dollars. "This quantity and this value," says the writer, "passes annually down Swedish throats, of a drink of which the first physicians and physiologists of all countries declare that it contains not a single particle of nutritious substance." According to more recent accounts from Sweden the cause of reform continues to prosper; and it has begun to excite attention, and to lead on to action, in Denmark and Finland. From the latter country, a gentleman thus writes, "The effects of drinking brandy are horrible; and not only with the vulgar, but also with the people of rank; and not with hearers only, but even with priests." From Russia a gentleman writes, that the publications on the subject of temperance have already been translated into three languages, the Russ, the Esthonian, and the Finnish; and that they are circulated through that vast empire, even to the borders of Persia and China.

In Africa on the north and south, in India, in Burmah, in Penang, in New Holland, and in some of the islands of the Pacific, this subject is gaining many friends and able advocates. From Burmah one writes; "every man, woman, and child should wage unceasing war with *all* intoxicating drink. * * * Let every one who loves sobriety, honesty, or virtue, peace at home, or peace abroad, a clear conscience in life, or consolation in death, come out openly on the side of total abstinence. This is the only wise or safe course." Says a writer, in the Calcutta Christian Observer for last May, 'we do not view the

temperance question as one purely religious: the evils which intemperance generates are of a physical nature, and are opposed to the public health and morals. In its train we see murder, theft, slander, hatred, treachery; in a word, every distress.

Lieutenant Burns, when travelling through the desert of the Turkmens to Bokhara, in the summer of 1832, incidentally remarked, "I found that abstinence from wine and spirits proved rather salutary than otherwise; and I doubt if we could have undergone the vicissitudes of climate, had we used such stimulants." Still more recently, in a public address at Liverpool, the chairman of the parliamentary committee, mentioned above, said, "He had passed through Egypt, and Palestine, and Mesopotamia and Arabia; and afterwards settled in India, where he lived six years; in the course of these journeys, he passed twice to India, and back again by land; and traveled not less than 30,000 miles: he visited the cities of Cairo, Damascus, Aleppo, Ispahan, &c., and in his tours, had seen, it was supposed, more than 3,000,000 people. Of course he had had a very extensive opportunity to witness the different habits of men; and he had never known them to be in any respect, benefited by the use of strong drink. Nor had he ever known any people who had adopted the use of it, among whom it had not been, in proportion to that use, detrimental."

Here we close, for the present, our citation of testimonies on this momentous question. They might be multiplied to any extent; but those already adduced clearly prove two things; that wherever intoxicating liquors have been used as a drink they have been injurious; and so palpably so that, wherever the whole truth in regard to their nature and effects has been duly considered, great numbers of intelligent, enterprising, and reflecting men, have come out voluntarily and declared themselves the advocates of entire abstinence, and supported their principles by their practice.

Note. It was our intention, when we commenced this article, to give some account of distilleries and the use of alcoholic drink among the Chinese; but the information collected on this subject must be postponed. The works on which we have chiefly depended, in writing the preceding pages, are the various publications of the English and American Temperance Societies, and the speech of Mr. Buckingham delivered in the house of commons. We have frequently quoted verbatim without the formalities of double commas; but are not aware, however, of having advanced any sentiments or statements, for which we are not willing to be held responsible. We have long avowed ourselves the friends of temperance; but we frankly confess that before the present re-investigation of the subject, we never understood, as we now do, how the use of distilled and fermented liquors, under all ordinary circumstances, whether taken in large quantities or small, cannot but be injurious to the human system.

ART. II. *Remarks on the opium trade with China: to which is prefixed a preface by archdeacon Dealtry; dated, Calcutta, August 11th, 1836. 12mo. pp. 21. Printed at the Church mission press, Mission Row.*

[This pamphlet came to hand while we were writing the preceding article, and we introduce it here as kindred to that; and though evidently designed for the people and government of British India, it may not be deemed unworthy of consideration by those who reside in this country, nor by any who are interested in its welfare. The trade in opium is of such magnitude, and its use so extensive, that neither the one or the other can be viewed with indifference. While three classes—the growers, the traffickers, and the consumers—are alike concerned in the trade, its immediate evils fall chiefly on the latter class. With respect to the cultivation and traffic, the morality is to be determined by a fair examination of these evils, the nature and extent of which are to be ascertained by an appeal to facts. But situated as we are, it is not easy to collect, at once, such an array of facts as is usually requisite in such cases to sway public opinion. If there are great evils connected with this trade, as the writer of the “Remarks” affirms, those who will come forward with evidence that shall serve to remove or check these evils, will prove themselves public benefactors. On this subject, and all others of a kindred nature, it is the bounden duty (if we rightly judge) of the press to speak boldly. Impressed with this view of the subject, it will be our humble endeavor, as there is opportunity, to make known the true state of the case. In furtherance of this design, we now submit to our readers the entire pamphlet, retaining the archdeacon’s “Preface” in its proper place.]

The following remarks on the opium trade were sent anonymously. The author is entirely unknown to me. He wished me to make whatever use of them I thought proper, his own object being simply to serve the interests of his fellow-creatures both in a temporal and moral point of view. The subject of the opium trade, I confess, is entirely new to me; but the evils as set forth in the ‘remarks’ are so palpable and so obviously destructive of the happiness of mankind, that at present I feel I cannot better subserve the writer’s wishes and the object he has in view, than by publishing his own simple and forcible observations just as they have come to hand, with scarcely a verbal alteration. In mentioning the subject to a friend who is well aware of the evils which are exposed, he observed, that if “I felt as strongly as I should necessarily do, if I had seen a public opium den, or ‘hell,’ as it might appropriately be termed, I should require no other inducement to aid in every possible way to forward the writer’s object.” The question is, ‘how the evils of this trade may be abolished or lessened?’ Let every man who has ability or influence, and feels rightly on the subject, use it for this purpose: let the merchants who traffic in this ‘man-destroying merchandize,’ think of their responsibility to God and abandon it: let the press which, when a question of this nature comes before them, generally adopts the right side, take it up with becoming spirit and vigor: and let the ministers of the sanctuary exhibit it constantly as one of the abominations for which the land mourneth.

T. DEALTRY,

Calcutta, August 11th, 1836.

Archdeacon.

THE following brief observations are thrown together with a view rather to excite attention to a very important subject, than with any idea of exhausting it: more in the hope of awakening men’s doubts as to the morality of engaging in this trade, than of settling these doubts by adducing at once all procurable evidence of its immorality.

It is not by one effort, or by twenty, that truth can prevail with men when their self-interest, love of gain, or other base passions, oppose. The principle, *non vi sed sæpe cadendo*, is never more apparent than in cases of this nature. The writer, therefore, has no other hope at present than of awakening some attention to a point too long neglected; and shall not be surprized, though he will feel grieved, if even in this hope he be disappointed. When powerful patronage, general example, rooted custom, and the love of lucre, are all arrayed together in the cause of vice, the battle of truth against such a host must be a long and arduous combat. Even when the champions of truth are both able and willing, how long may they be unsuccessful in their attempt to obtain so much as a patient hearing! Their arguments, if at length listened to, may be wilfully distorted, however sound; may be ridiculed, however unanswerable. Upon abstract subjects, most men will not reason at all. Of those who do reason at times, how few are always able to reason correctly! Of those few who *are* able to reason correctly, how many fail to do so because of secret biases, prejudices, and partialities! Of those who both *can*, and *will*, reason correctly, in spite of prejudice and bias, how small indeed the number! And yet it is with them, and with them only, that the truth dwells. And when this handful of truth-lovers is winnowed from the mass, how long, oh how long may it be before their moral influence can affect the judgment of the rest, or win even a numerical majority! The efforts of truth's champions also may very often prove ill-timed or misplaced, and display more zeal than discretion: the most eloquent arguments may often fall worse than lifeless by resembling dominie Reichmann's pathetic but premature appeal to his little scholar's feelings "as husbands and fathers."

Alas! indeed then for truth, on whatever ground she fight, if the failures of her advocates against such difficulties as these, should prevent her own final victory. But they cannot: these failures may retard her success, but only make her own sober triumph more glorious, when, goddess-like, she descends into the arena of man's conscience. The positive certainty that truth is superior to error, and must sooner or later overcome it, animates the weakest in her cause. And it is with this confidence alone, and not relying on his own strength, that the writer of these few pages would now attempt to awaken general attention to a subject really of prodigious importance, and of an interest intensely painful. It is a subject which he believes has never met with any thing at all like the consideration due to it upon every ground—social, moral, political. He is not aware that the question, *Is the opium trade moral or immoral?* has ever been put so seriously as it ought, before the government and commercial communities of India engaged in it. Whatever feeble doubts may have been entertained by some minds, whatever decided objections may have been felt and expressed by a few others, there is no appearance of any suitable effort having ever been made, or ever proposed, in order to bring these conscientious doubts to a general issue: or to maintain and hold up these objections to universal exam-

ple, if they be just and true. But the magnitude of the subject demands these efforts. And if a very few remarks, purposely brief, (he might almost say purposely inconclusive, for he would fain stimulate discussion by a show of weakness, rather than be fled from and left conqueror of an inglorious field, to which the enemy would return, as soon as he moved off,) if these brief observations but prompt one inquiry, awaken one suspicion of guilt, excite one effort on the part of the able and the benevolent, to trace to its very source a torrent of evil of which the worst desolations of war or of famine, are, he verily believes, but feeble in comparison: if such may be the result of these pages, the writer will feel thrice-blessed in his humble endeavor to do good.

He would first notice briefly the facts, which are sufficiently well-known but too often forgotten, as to the effects of opium on the minds and bodies of those who indulge in it. And he will then examine the simple questions arising from this view, *How far a man in health is justified in using opium as a stimulant?* and, *If he be not justified in using it himself, how far he can be justified in contributing to, and encouraging, its use by others?*

I. The effects of opium on the human frame. The intoxicating property, or rather properties, of opium, differ in their nature from the intoxicating property of alcohol. In some respects, the effects of the intoxication are also different. They both agree however in this, that they both stimulate the nervous system to an unnatural degree, and are only fit for use when such a state of bodily illness already exists, as to make a stimulus of this nature subservient to the restoration of other vital functions disordered. They both agree in this, that the pleasurable sense of excitement attending their indulgence, is followed by a relaxation of the system and an undue depression of both the bodily and mental powers, when the excitement is over. They both agree in this, as a consequence, that the oftener they are indulged for the sake of this pleasurable sense of excitement, the greater must be the quantity used, in order to keep up that same degree of excitement; so that if once the appetite is formed, *constantly increasing indulgence* is necessary and almost inevitable; and not only so, but is yielded to unconsciously of this increase. The craving of the appetite is insensibly the man's standard for estimating what he can (as he supposes) safely indulge in. They both agree in this, that they disorder the digestive organs, predispose to most other diseases, and materially shorten the term of life. They both agree in this, that they stupify and derange the intellectual powers, and that habitually; for the seasons of depression are quite as far below healthy mental vigor, as those of alternate excitement are beyond. And on the final stages of mental suffering to which both lead, one is fain to draw the veil: fiction can paint nothing of horror half so horrible. They both agree in this, that they utterly corrupt the moral sense, give to gross appetite the reins of reason, deprave and brutalize the heart, shut up all the avenues to conscience, and make their victim the easy prey to every temptation that presents itself.

There is but one point of difference, between the intoxication of ardent spirits and that of opium, deserving of particular attention here. And that is the tenfold force with which every argument against the former applies to the latter. There is no slavery on earth to name with the bondage into which opium casts its victim. There is scarcely one known instance of escape from its toils, when once they have fairly enveloped a man. We need not appeal to the highly-wrought narratives of personal experience on the subject, which have of late years come before the public: they rather invite distrust than otherwise, by the exaggeration of their poetical style. But the fact is far too notorious to be questioned for one moment, that there is in opium, once indulged, a fatal fascination, which needs almost super-human powers of self-denial, and also capacity for the endurance of pain, to overcome.

The operation of opium is on this account more deadly, by many degrees, than its less tyrannous rival. In other respects, above mentioned, there is generally a more rapid, and a more permanent, influence exerted by opium than by ardent spirits; an influence so directly inimical to all human happiness whatever, that if the fact were not before our eyes, we might well doubt the cunning of the arch-fiend himself, to recommend to one son of Adam the use of such an instrument of self-destruction.

II. If this sketch be at all correct, it may almost seem unnecessary to ask, as proposed, "How far a man in health is justified in using opium as a stimulant?"

The question however is not useless: for some people may say, "True; there is a *risk*, in smoking opium, that the indulgence may become habitual; but there are frequent instances where this risk is escaped, where men have only occasionally indulged, but have never become such regular smokers as to bring on any of those fatal effects mentioned."

Before considering this argument of "my learned friends opposite," we must first understand, since we are about to discuss a question of morals, what is the standard of right and wrong which we both acknowledge. If we appeal to different laws, we may differ from each other, yet each be right in his own eyes. If you appeal to the law of general custom, I will allow that it fully sanctions the opium trade. The British Indian government promotes and encourages the trade; the mercantile community at large engages in it; not a voice is heard raised against it, (except "a faint and hesitating" whisper at times, as to the sin of *smuggling*, on which all governments have a kindred sensibility;) and if general opinion and custom are to determine the right and the wrong of the thing, I must at once confess the judgment is given in favor of the traffic. But I do not acknowledge this tribunal in a case of morals. The only true and safe judgment, is to be obtained from the source whence we obtain all our knowledge of duty, personal or social—the Word of God. If we be both professed Christians, this is the only standard that will *satisfy* us, because *we know* it, and it alone, to be absolutely infallible; and

be it well remembered also, that on points of morals there is no obscurity in the language of Holy Writ, no possibility of misinterpretation, no opportunity whatever for the cavil and the sneer that often bring down an accusation of 'warping Scripture,' and 'garbling quotations from it in order to suit particular views.' This fact must be strongly insisted on before we go a step further. The ten commandments are as clear as the sun; nor are the many moral precepts that flow from them, through Holy Writ, a whit less intelligible. Nothing, therefore, can be more conclusive than the judgment which this authority will pronounce on the case, be that judgment favorable or unfavorable. Let us now boldly appeal to it.

We do not expect the Bible to make mention of opium and of the Lintin smuggling station, by name. The sins of gambling, and of suicide, are not condemned in the Bible by name; nevertheless we believe them to be condemned. The Bible condemns *drunkenness* in so many places, and in such awful terms, that I presume it is unnecessary to quote the passages. You allow this; but you reply, that you do not defend drunkenness, far from it; you only plead for that moderate use of opium which produces a gentle stimulus and no more. Now, if there ever was a ruined debauchee, who became such by a coup-de-main, who fell into an irretrievable habit of intoxication in a day, or by any other process whatever than by that which you are now defending, viz., the use of a gentle stimulus at first, I might listen, with some respect, to your argument. But when the fact is notorious, that all drunkards have been by this very snare lured to their doom; when you are made aware, on evidence which cannot be gainsayed, that it is not only the natural, and the probable, but with opium the almost inevitable consequence of using a gentle stimulus at first, to use a very powerful stimulus at last, you must pardon me if, by all the laws of logic and common sense, I charge you with the guilt of those consequences of which you have been distinctly forewarned. But perhaps you do not feel the force of this argument. You admit there is a temptation in smoking a first pipe; but you think that if you do indeed resist the temptation successfully, you are not justly chargeable with breach of the law. Is there then no breach of God's law in *entering into temptation*? Are you in the habit of repeating the Lord's prayer, and of saying, "Lead us not into temptation, but deliver us from evil," without meaning what you say? If so, and if you can rise from uttering this prayer, and deliberately *enter into the temptation*, which you confess exists in the case supposed, are not your prayers an *impious farce*?

He who shuns not the temptation, invites the crime; the crime is *theft*; and the law of God says, "Thou shalt not steal." Does not the opium-smoker permit his depraved appetite to steal away his reason, his health, his peace of mind, his bodily rest, his time, his money, all hope for this life or the next? The crime is *murder*; and the law of God says, "Thou shalt not kill?" But the opium-smoker is the most determined of suicides, for he pursues his self-destruction (in spite of himself, I may say, but that only proves the fatal despera-

tion of his case more strongly,) perhaps for some years together. Ordinary suicides effect their object more speedily; but the opium-smoker equally succeeds in cutting short his days in the land of the living. I might go on, but I purposely abstain. I hope I have suggested enough at least to prove that it is very far from certain that opium-smoking is consistent with morality. I hope it may be seriously doubted whether it can harmlessly be indulged, even in the slightest possible degree. I hope a suspicion may be awakened that all use of opium, except under medical prescription, is an abuse of it; that utter abstinence from it, is the only moderation; and the smallest indulgence whatever, intemperance. If such doubts be once awakened, a conscientious man will not smoke opium till they are allayed. He will examine the question as one in morals; and he will not rest untill he has applied to the case before him, all those precepts of temperance, sobriety, self-denial, spiritual-mindedness, love to God, and a regard for his glory "in *all* things," patience, meekness, industry, charity—which the Bible contains, and which, under God's blessing, cannot fail to convince him that he is, as an opium-smoker, guilty of disobedience to them all.

III. If this be the case, as I must assume to be now admitted, there remains to consider, the question, *How far a man is justified in contributing to, and encouraging, the use of opium by others?* One would think that "Do to others as you would have others do to you," and "Love thy neighbor as thyself," might settle this question easily enough. But strange to say, the great majority of those engaged in the opium trade, admit in a measure the evils it creates, but justify their participation in the profits of the commerce, upon some such grounds as follow; "If I don't trade others will; so the evil will be the same, and I may as well profit by it as my neighbor. Really (he continues) I pity the poor creatures who are so bent on ruining themselves; but what can I do to help them? They *will* have opium in spite of every thing; and all that I can do is to promote any general efforts for their moral enlightenment which may teach them the danger of their ways: meanwhile, it is preaching to the winds, to attempt to arrest the taste for opium; and so I may as well trade in it as not, until times are changed. But, indeed, I can't see that though I do sell them what we both know to be poison, I am therefore responsible for *their* guilt or folly in using it. I have sins enough of my own to answer for, without bearing other people's. They know what they are doing as well as I do; their very government tells them opium is pernicious; the fault therefore is theirs, not mine," &c. It is only in some unconnected remarks of this nature, that one can meet or lay hold of that incoherent train of fallacious excuses with which the conscience of a man (very amiable and respectable perhaps as a member of society) flatters itself, when strong self-interest warps the judgment. There is nothing like argument in all that is said, and you cannot grapple with it to overthrow it. Cowper's well-known verses, "Pity for poor Africans," beginning (if I remember rightly)

"I own I am shocked at the purchase of slaves,"

answers the whole of it in the only way possible, i. e. by holding the fallacy up in its native absurdity, to utter ridicule. If the thing be not self-obvious, what language can make it more plain, that if it be suicidal to indulge in opium one's self, it is equally murder to give it to another to take: that if treason be a crime, the man who furnishes the arms is a traitor as well as he who uses them: that the perpetuating, and encouraging, and engaging in a trade which promotes idleness, disease, poverty, misery, crime, madness, despair, and death, is to be an accomplice with the guilty principals in that tremendous pursuit.

But we will reason closer, if you please. For what purpose do you bring or send opium to China? Is it with a wish to sell it and receive the money in return? You answer, "Yes. It is my only object." Are you aware that there is no chance of attaining your object, except by means of the demand which exists for opium for the purpose of smoking, which demand you gratify, and thereby secure your object? "Of course, I know that that demand exists, or I should not send my opium to China." Is it your wish then to gratify that demand, for without doing so, you cannot obtain returns for your opium? "I am quite indifferent whether the wretched opium-smoker, be 'gratified' or not; I have nothing to do with that; I would rather indeed they threw the opium overboard, if they would only pay me, the same, for I know the drug does them harm." You appear unwilling to answer my question directly. Is it your wish to sell your opium? "Yes." You cannot do so but for this demand, it must therefore be your wish that this demand should exist? "Why, I suppose I must allow that it is." And you will continue to entertain this wish, and to take pleasure, for the sake of the gain, in gratifying this demand, although you are warned that the smoking of opium leads to all conceivable vice and misery? "I neither create that vice and misery, nor do I at all desire it. I only wish for my fair profit" arising from it! You may not desire to promote vice and misery for the diabolical pleasure their very existence would give you: few men are such demons. But it seems nevertheless quite certain, on your own admissions, that though you do not desire to promote crime and wretchedness for their own sake alone, you nevertheless do, upon the whole, prefer that they should exist; for this their existence is an essential condition, and indispensable concomitant, of that demand for opium which you readily admit to be agreeable to you as favoring the profitable sale of your stock. You do not desire to promote vice and misery in themselves considered, but you actually prefer the introduction of both, rather than forego your commercial gains!

In 1763, a man of the name of Benjamin Weald was convicted of shooting a farmer through the head, having been hired to do so for £150. He had no spite at the poor farmer—never saw him before in his life—and rather pitied the man than otherwise. He would have preferred receiving the £150 without shooting the man; but his employers told him that was impossible, and for his compunctious visitings of conscience, they were all thrown away, for the man's life they

would have, if not by his hand, by some one's else. So Weald took the 'commercial gains,' preferring on the whole that blood should be shed, and by his hand, rather than these commercial gains to go another. Was he, or was he not, a murderer? The most astonishing fallacy which the advocates of the opium trade use as a palliative to their consciences, is that if they do not trade, others will. 'The Court of Directors use this excuse in writing to the Bengal government (vide extracts from India state papers in the D. U. K. Alinanac for 1830), and confess, that so repugnant are their feelings to the opium trade, they would gladly, "in compassion to mankind," put a total end to the consumption of opium if they could. But they cannot do this, and as opium will be grown somewhere or other, and will be largely consumed in spite of all their benevolent wishes, they can only do as they do, &c.

I am not going into any examination of the general political question that seems here to arise. I merely adduce this as an instance of the ready use which men can make of a fallacy, so gross, so palpable, so apparent, that it can scarcely be exposed more distinctly than it exposes itself. In a periodical publication now before me, the fallacy is drawn out to the full length of its absurdities, and the general principle involved in it is seen to be this: 'wherever there is sufficient ground for believing that a given injury will be done to the community by somebody or other, it then ceases to be a moral wrong for any one to inflict that injury.' If this be sound morality, whether personal or political, judge ye!

I leave the question here. I wish I could utter one warning whisper that could be attended to. I wish that ministers of the gospel, especially those at the seat of government, would work the problem out for themselves, and having brought it to a point, would step forward with the boldness that becomes them, and drag down this hideous national sin from the place where she sits in state; expose her more than Duesse-like foulness and deformity; and warn all, high and low, of the guilt that attaches to every individual who knows the law, "as he hath opportunity to do good unto all men," and yet directly disobeys that command by countenancing a trade which has been more instrumental in killing souls and bodies than any curse ever inflicted on a people. We have no such access to China as enables us to render a full statistical account of the desolation spread there by opium. It would be of comparatively little use if we had; for at the rate at which the trade is now advancing, statistics are utterly distanced long before they could be properly compiled. The importation of opium into China is increasing in ratio which doubles it in nearly four years! It amounted in value last year to not much less than *four crores of rupees*! [About \$19,230,769.] Notwithstanding the rapid progress in the increasing supply, the demand more than keeps pace with it; and there is every probability, unless some direct interference of Providence mercifully thwart the natural course of events, that both will go on increasing in an increasing ratio until "ruin stand aghast" at its own awful doings. Our sin in growing, and encouraging the

trade in opium is, indeed, one of the darkest that ever invoked the wrath of the most high God upon a people. Where are the preachers of the gospel, where is the spirit of common humanity fled, that this sin should till this moment exist unrebuked? Oh what a wail of misery would awaken your remorse and compassion, could the dying agonies of one poor opium-victim reach your soul! Think then of THE MILLIONS who have already thus perished, and then ask yourself how long is this to continue and no man in a Christian land regard it? How long is a British government to be seen drawing revenue from this source, *admitting the misery, and excusing itself for abetting, by a fallacy the most contemptible and insulting even to common sense?* How long is a whole community of British merchants to be content with *earning the price of blood, because if they do not, others will in their stead?*

See H. II Chap 2. Vol II 185

See II Chap 3 Vol VI 392

" " " 456 " " 562

ART. III. *Seou Heō, or Primary Lessons: translation of Part second, respecting the relative duties, 1st between father and son; to which are added brief explanatory notes.*

PART first, of the Primary Lessons, was given in the second number of this volume; and with it the plan of the whole work, as divided into books, parts, chapters, and sections. The first part of Book First, "respecting the principles of education," was divided into thirteen sections. Part second, on which we now enter, contains one hundred and seven sections, in six chapters. To those who are desirous of forming correct ideas of Chinese character, we recommend the careful perusal of the works containing the principles and maxims upon which that character is formed. Such a work is the *Seou Heō*, which is composed almost entirely of select passages from the writings of the sages and worthies of antiquity. In addition to the perusal of these works, there should be the most careful observation of conduct, in order to see how far the habits and manners of the people conform to the prescribed rules. In the subjoined translation, we have endeavored to retain something of the Chinese idiom, though not unfrequently at the expense of a good English style.

BOOK FIRST.

39 Sec.

Part ii. Respecting relative duties.

THE philosopher Mencius said, "The academies, colleges, universities, and public schools, established to promote education, were all designed to elucidate the relative duties." Having examined the sacred books of the sages, and scanned the records of the worthies, I have compiled this treatise for the instruction of youth.

but
6 chap
107 Sec.
1 Father & Son
2 Principles of the
3 Husband & W.
4 Brother & Sister
5 Friends
6 Conclusion

Note. According to a commentator on this passage, the academies, colleges, and public schools, here spoken of, did not all exist at the same time, though they all afforded about the same advantages for learning: the public schools (heau) flourished under the Heä dynasty; the colleges (seu), under the Yin or Shang; and the academies (tseäng), under the Chow dynasty: these were established in villages throughout the country. The universities were national establishments, and continued the same during the three dynasties, namely, from about 2100 to 250 B. C. We would here put the reader on his guard against forming too high an opinion of these schools: we are not yet able to say definitely what advantages they did afford, or describe the manner in which they were conducted; but we have no idea that even the colleges were superior to the common schools of the present day.

Chapter 1st. Affection between father and son.

SECTION I.

In the Domestic Rules, it is said, "Men in serving their parents, at the first cock-crowing, must all wash their hands; rinse their mouth; comb their hair; bind it together with a net; fasten it with a bodkin, forming it into a tuft; brush off the dust; put on the hat, tying the strings, ornamented with tassels; also the waistcoat, frock, and girdle, with the note-sticks placed in it, and the indispensables attached on the right and left; bind on the greaves; and put on the shoes, tying up the strings. Wives must serve their husband's father and mother, as their own; at the first cock-crowing, they must wash their hands; rinse their mouth; comb their hair; bind it together with a net; fasten it with a bodkin, forming it into a tuft; put on their frocks and girdles, with the indispensables attached on the right and left; fasten on their bags of perfumery; put on and tie up their shoes. Then go to the chamber of their father and mother, and father-in-law and mother-in-law, and having entered, in a low and placid tone, they must inquire whether their dress is too warm or too cool; if the parents have pain or itching, themselves must respectfully press or rub (the part affected); and if they enter or leave the room, themselves either going before or following, must respectfully support them. In bringing the apparatus for washing, the younger must present the bowl; the elder, the water, begging them to pour it out and wash; and after they have washed, hand to them the towel. In asking and respectfully presenting what they wish to eat, they must cheer them by their mild manner; and must wait till their father and mother, and father-in-law and mother-in-law have eaten, and then retire. Boys and girls, who have not arrived at the age of manhood and womanhood, at the first cock-crowing must wash their hands; rinse their mouth; comb their hair; bind it together with a net; and form it into a tuft; brush off the dust; tie on their bags, having them well supplied with perfumery: then hasten at early dawn to see their parents, and inquire if they have eaten and drunk; if they have, they must immediately retire; but if not, then they must assist their superiors in seeing that every thing is duly made ready."

Note. The articles and style of dress, here prescribed, differ in some respects from those of the present day; but the rules and forms, in the main,

are preserved unchanged, and are regarded now as formerly, as the only true standards of taste. But we suspect that much of the personal attention, so strictly enjoined by the ancient sages and worthies, is performed by proxy or neglected altogether in these degenerate times. The "note-sticks" were small slips of bamboo, horn, or ivory, about two or three inches wide, and twelve or fifteen long; they are often to be seen in theatrical exhibitions on the stage.

SECTION II.

"All the domestics, both male and female, at the first cock-crowing, must wash their hands; rinse the mouth; and dress; collect the pillows, and mats; sprinkle with water, and sweep, the inner and outer apartments, and the open court: and arrange the seats; each and all attending to their appropriate duties."

Note. This section, together with the one preceding and the two which immediately follow, are selected from one and the same part of the Book of Rites, called *Nuy Tseih*, which, in a former number we translated *Rules for the Nursery*; but *Domestic Rules* is evidently a more suitable phrase, since the rules in question are not confined to the nursery, but extend equally to the management of the whole household.

SECTION III.

"When their father and mother, or father-in-law and mother-in-law, wish to sit down, the children must respectfully offer them a seat, and inquire which way it shall face; when they wish to sleep, the elder children must bring them a couch, and ask in what direction they shall place it. (When the parents arise, after sleeping,) the younger must offer them an easy chair to sit upon; and the domestics, after bringing them a couch on which they may recline, must gather up the bed and mat; hang up the clothes; put the pillows in a bamboo case; and rolling up the mat, put it into a cloth bag. But the clothes, mats, beds, pillows, and couch, of the father and mother, and father-in-law and mother-in-law, must not be removed from their proper place. The parents' staff and shoes must be treated with respect, and not rudely handled; their vessels for rice, water, and wine, unless emptied, must not be used (by the children); nor ever may they presume to eat or to drink, except of that which is left by their parents.

SECTION IV.

"When the children in the apartments of the father and mother, or father and mother-in-law, are called, they must answer promptly and respectfully; and in advancing and retiring, or moving round them, be careful and sedate. In ascending the steps of the hall, in entering or going out of the door of their apartments, and in coming before or in retiring behind them, they must not presume to gulp up or belch, to cough or sneeze, to yawn or stretch, to stand inclined or look askance; nor dare to spit or blow the nose. If cold, they must not presume to put on more clothes; nor to scratch themselves, if they have any itching; if not engaged in archery, they must not make bare the arm; nor, unless fording a stream, raise their clothes; nor permit their inner garments to be seen. If the parents' dress is stained

with saliva or mucus, they must wipe it away; if their cap and girdle are soiled with dirt, beg leave to cleanse them with soap-suds; and this they must do if any part of their dress is stained; if their garments are torn or rent, they must thread a needle and beg leave to mend them: the younger serving the elder, and the inferior the superior, must all suit their conduct to the occasion.

SECTION V.

In the Illustrations of Duties, are the following maxims: "It is the duty of every son, in winter to warm, and in summer to cool (his parents' bed); in the evening to wish them rest, and in the morning to inquire after their health; when going out, to announce it to his parents; and on returning to go into their presence; his walks abroad must always be through the same places; he must have some settled occupation; and never call himself an old man."

Note. The commentator, remarking on this last phrase, says, 'if the son calls himself an old man, his parents will be reminded that they are much older; this is an unpleasant thought; therefore, if he would keep the minds of his parents quiet, he must not call himself an old man.'

SECTION VI.

The Book of Odes says; "Dutiful children, who possess strong natural affection, will have a mild temper; and possessing a mild temper, their countenance will be pleasant; and possessing a pleasant countenance, their manners will be complaisant. The dutiful child will be most careful and most attentive, like a person holding a gem or bearing a full vessel, who is afraid of dropping the one or over-setting the other. A lofty demeanor and stern gravity are not required in serving parents."

SECTION VII.

In the Illustrations of Duties are the following rules: "Children must not occupy the principal place in the house; nor seat themselves on the middle seat; nor walk in the middle of the way; nor stand in the middle of the door. In providing entertainments, they must not limit the amount of food; nor at the sacrifices, go among the images. If their parents are silent, they must listen to them; and watch them, even when they do not move. They must not ascend high places; nor approach steep precipices; nor may they indulge in slander or ridicule."

SECTION VIII.

"While their father and mother are living," said Confucius, "children ought not to travel far away from them; and whenever they go out on short excursions, it must always be in a well-known course."

Note. This and similar precepts of the ancient sages are made the basis, on which the Chinese rest their arguments against going to distant countries.

SECTION IX.

The Illustrations of Duties contains this maxim: "While their father and mother are alive, children must not pledge themselves to their friends so as to put their own lives in jeopardy."

Note. There seems to be a reference here to a usage, which is prevalent at the present day, of becoming "sworn friends." The Triad Society and other associations, are usually, we believe, banded together on this principle, that their members will die for each other, if circumstances require. The reason given why children should not thus pledge themselves, is that their bodies are the property of their parents: one commentator says, that it is not right to vow to die for a friend, even after one's parents are dead, (because we are bound to reverence and preserve the body as the gift of our parents.)

SECTION X.

In the Book of Rites it is said; "While their father and mother are living, children must not presume to do as they please; nor dare to regard any property as their own: thus showing the people the difference between superiors and inferiors. So long as their father and mother are alive, things to the value of a carriage or a horse, must not be given away to their friends or be presented to their superiors by the children: in this way the people are taught that they must not presume to do as they please."

SECTION XI.

In the Illustrations of Duties it is said; "The man and wife who are dutiful and respectful must not (presuming on the affection of the parents,) disobey or slight their commands. If, therefore, their parents give them food and drink, though they have no wish for it, they must taste it, and then wait their parents' pleasure. If their parents give them clothes, though they wish them not, they must put them on, and then wait as before. And if they are charged with the execution of any work, and other persons are directed by their parents to assist them, they must yield though it be against their own wishes; and having endeavored to instruct the persons assisting them for a little time, they may then take the work again into their own hands."

SECTION XII.

"The man and wife may not reserve for their own private use any goods, domestic animals or utensils; nor presume (without leave obtained from their parents) to lend or give away any thing. If presents of food or drink, of dress, cloth or silk, of handkerchiefs or fragrant flowers are made to the wife, she must take and offer them to her father and mother-in-law; and if they accept them, she should rejoice as when she first received them. Should the parents give them back to her, she must decline to accept them; but if they will not allow her to decline, then, taking them as new presents, she must lay them by for the future use of her father-in-law and mother-in-law. If she have brothers of her own to whom she would give some of the presents, she must request them of her mother-in-law; and if they are granted, then she may give them away.

SECTION XIII.

The Illustrations of Duties has this maxim: "When the father or teacher of a child calls him, he must answer and rise without delay."

SECTION XIV.

Among the rules to be observed by the scholar when visiting, are the following: "In conversing with an official person of high rank, he should observe first his face, then his bosom, and then again his face. He should never deviate from this; and towards every one should always exhibit the same conduct. But when conversing with his father, he may give more freedom to his eyes, though he must not raise them above his face, nor drop them below his girdle. And when the parent is not speaking, if he is standing up, the son must watch his feet and if he is sitting down look at his knees.

Note. By watching the countenance, says the commentator, the scholar may ascertain the proper time to address the officer whom he is visiting; and by observing his bosom, he may discern what emotions are produced by his address; and by looking again at his face, he may know whether his address is acceptable. By looking at his feet, the son will know when his father is about to walk; and by watching his knees, he will see when he is about to rise.

SECTION XV.

The Book of Rites says; "When the father calls, his son must answer promptly without delay; he must drop whatever work he has in hand; or if he is eating and has food in his mouth, he must spit it out, and run quickly. If the son, who has aged parents, goes away from the house, it must not be now to this place and then to that; nor must he delay his return beyond the proper time; nor retain an undisturbed countenance, when his parents are afflicted with sickness." These are some of the rules for the dutiful child. Such a child, after the decease of his father, cannot bear to read the books where the traces of his hand are still preserved; nor when his mother is no more, can he bear to drink from the cup, on which are retained the traces of her breath.

SECTION XVI.

According to the Domestic Rules, "The slaves and the children and grandchildren of one's father and mother, though born of concubines, and tenderly beloved, he must always treat with respect, even after the decease of his parents. Or if he has two concubines, one beloved by his father and mother, and the other by himself, he must not put them on an equality in regard to their dress, or food, or domestic duties; and he must continue this course of behavior towards them, even though his father and mother are dead."

SECTION XVII.

"Though a son fondly loves his wife, yet if she is not liked by his father and mother, he must divorce her. But if he himself does not like her, and his father and mother say to him, "she serves us kindly," then he must treat her as his wife, as long he lives."

SECTION XVIII.

The philosopher Tsāng said, "The dutiful child in serving his parents, gives joy to their hearts, and never opposes their purposes; his

words are pleasing to their ears, and his conduct to their eyes; in the evening he wishes them repose, and in the morning inquires after their health; with a willing heart, always supplying them with food. Accordingly, what his parents love, he loves; what they respect, he respects; and he will do this even in regard to dogs and horses: and how much more, then, with respect to men!"

SECTION XIX.

The following are contained in the Domestic Rules: "The mother-in-law, at the death of her father-in-law, retires from her place at the head of the family; but in all matters regarding sacrifices and the entertainment of guests, the wife of the first-born son [who succeeds to the station vacated by the mother-in-law,] must request her pleasure; and the inferior wives must ask the pleasure of the principal one. Whenever the latter is charged with any business by her husband's father and mother, she must not be negligent, nor behave haughtily towards the inferior wives. These, in like manner when charged with business, must not presume to claim equality with the principal wife; nor to walk, sit, or give commands with her. None of the wives, unless they are bidden to go to their own apartments, must presume to retire: if there are any affairs to which they wish to attend, whether they are great or small, they must ask permission of their father-in-law and mother-in-law."

SECTION XX.

"All the sons of the family must respectfully serve the chief of the clan and his wife; though honored and rich, they must not, on that account, presume on entering his dwelling to behave proudly towards his family; and although they have a great number of chariots and attendants, they must dispense with these when they go to his house. Nor may they, presuming on the superior rank and riches, exalt themselves above any of the other members of the family."

Note. Each family of China, (including all of the same surname who have descended from the same ancestor,) may very properly be designated by the term *clan*. In each family, or clan, as thus defined, the eldest living first-born, in the direct line, from the original founder of the family, is the head or chief of the clan, and has always the appropriate designation *tsungtsze*; and his wife, that of *tsungfoo*. In each distinct male branch of the clan the eldest son, whether born of the wife, or concubine, is styled *tehtsze*; all the others are called *shootsze*. The first-born son is also called *chungtsze*; and his wife *chungfoo*, "the principal wife," in contradistinction to the wives of his brothers, who are called *keaffoo*, "inferior wives." According to Kanghe, all the sons born of the *tse* or wife, are styled *tehtsze*; while all those born of the *tsee* or concubines are called *shootsze*.

SECTION XXI.

The philosopher Tsang said, "If your father and mother love you, rejoice, and be not forgetful of their kindness. If they dislike you, tremble, but harbor no resentment. If they are in error, then strive to correct them, without giving offense."

SECTION XXII.

The following precepts are contained in the Domestic Rules: "When his parents are in error, the son with a humble spirit, pleasing countenance, and gentle tone, must point it out to them. If they do not receive his reproof, he must strive more and more to be dutiful and respectful towards them till they are pleased, and then he must again point out their error. But if he does not succeed in pleasing them, it is better that he should continue to reiterate reproof, than permit them to do injury to the whole department, district, village, or neighborhood. And if the parents, irritated and displeased, chastise their son till the blood flows from him, even then he must not dare to harbor the least resentment; but, on the contrary, should treat them with increased respect and dutifulness."

Note. A neighborhood, says the commentator, contained 25 families; a village, 500; a district, 2,500; and a department, 12,500 families.

SECTION XXIII.

In the Illustrations of Duties it is written, "If a son, in performing his duty to his parents, has thrice endeavored to correct them, without their listening to him, then weeping and lamenting he must still follow them."

SECTION XXIV.

"The dutiful son, who has arrived at the age of manhood, when his father and mother are afflicted with sickness, will neglect to comb his hair; he will not be formal in walking: nor use levity in his conversation. Music will afford him no charms; his food will lose its relish; he will drink but little wine: will not indulge in loud laughter, nor in noisy expressions of anger. And as soon as his parents recover from their sickness, he will resume his wonted manner."

SECTION XXV.

"The faithful minister, whose prince is sick and requires medicine, will first taste of it himself; when the parents need medicine, the son will first try it himself. And they will not take the medicine of one who has not been a successful practitioner for a long time."

SECTION XXVI.

Confucius said, "Watch the inclination of the child while his father is living; and after the father's death, mark his conduct; and if for three years (from that date) he does not deviate from the ways of his father, he may then be regarded as a dutiful son."

SECTION XXVII.

In the Domestic Rules it is said, "Although your father and mother are dead, if you propose to yourself any good work, only reflect how it will make their names illustrious, and your purpose will be fixed. So if you propose to do what is not good, only consider how it will disgrace the names of your father and mother, and you will desist from your purpose."

SECTION XXVIII.

In the Sacrificial Rules it is written, "In the time of hoar frosts and cold dews, the dutiful son, as he walks over them, will have a heart so sad and melancholy, that he will not heed the cold. And in spring, when walking amid the rains and dews, his heart will bound with emotion, as though he were about to behold his departed parents."

Note. This refers to the vernal and autumnal sacrifices, which are offered to the manes of departed parents. In autumn, the dutiful son, moved by the gloom in which all nature around him is wrapped, thinks how his parents have faded away like the leaf; fearing that they too will soon be forgotten, and in his anxiety to do them reverence and to offer them the appointed sacrifices, he becomes insensible to the inclemency of the weather. So in spring, the prospect of all things around him bursting into life fills him with expectation, and he seems to see his sleeping parents revive.

SECTION XXIX.

In the Sacrificial Institutes it is prescribed, "The husband and wife must both go in person to oversee the sacrifices, that every thing, alike in the male and female departments of the household, may be duly prepared."

Note. There are several grades of sacrifices, each allotted to persons of different rank. In the grand national sacrifices, the prince takes the lead, assisted by his ministers, who are aided by their ladies. In the ancestral temple of a clan, the chieftain takes the lead, and oversees all the preparations in the male department of the clan, assisted by the whole body of sons; while his honorable consort, as overseer in her department, is aided by all the ladies of the clan. It is only in the preparation of the sacrifices, utensils, &c., that the *mingfoo* or "ladies of the ministers," and others of inferior rank, are allowed to take any part.

SECTION XXX.

"The good man, when the time for offering sacrifices arrives, will go himself and superintend them; and if prevented from so doing, he will send a suitable person to act in his stead."

SECTION XXXI.

According to the Sacrificial Rules, "Having put away all anxieties from the mind, and abstained from animal food and wine, the son, during the time of fasting, must call to mind the circumstances of his parents' residence, their pleasant conversation, their disposition and aims, together with their joys and their pleasures; and on the third day they will appear to him in vision. On the day of sacrifice, when he enters the ancestral hall with his heart alive with expectation, he will behold his parents sitting in their appropriate places; while engaged in the ceremonies, and going in and out of the hall, filled with awe and reverence, he will hear their well-known voices; and as he retires from the place, listening, with long-drawn breath, he will hear their mournful sigh. It was thus the ancient kings revering their parents, always kept their forms before their eyes; and their tones of voice always sounding in their ears; having the inclinations and desires of their hearts never out of mind. When most

ardently beloved, the appearance (of the parents) will be retained; and when most deeply respected, their forms will be recollected: and when this is the case, how can the son fail to do them reverence!"

SECTION XXXII.

In the Illustrations of Duties it is said, "The good man, though poor, will never sell the implements of sacrifice; though cold, he will not put on his sacrificial robes; and if building a house, he will not cut down the trees which grow over the graves of his ancestors."

SECTION XXXIII.

In the Royal Institutes it is written, "The minister of state must not borrow utensils for the sacrificial rites; and if he has them not already prepared, he must not have any made for his own use, till those required for sacrificial purposes are prepared."

Note. To do otherwise than this, would show a want of respect to the names of his ancestors and the gods of his country.

SECTION XXXIV.

Confucius, in conversation with the philosopher Tsang, said, "To preserve from all injury the body and its members, which we have received from our father and mother, is the commencement of filial duty. And to elevate ourselves to high rank by a good course of conduct, so as by transmitting an illustrious name to posterity to reflect honor on our ancestors, is the ultimate aim of filial duty. Thus it commences in serving our parents; is continued by serving our prince; and is completed by elevating ourselves to high rank. He who loves his parents, will not hate other people; and he who respects his parents, will not treat others with neglect: and when love and respect are carried to perfection in serving his parents, then his excellent conduct will afford instruction to all the people of the empire: such is the filial duty required in the son of heaven. When those in high stations are humble, they are not endangered by exaltation; and regulated by the rules of propriety and carefully maintaining the laws, nothing will be wasted, though they have all things in abundance; and conducting in this manner, they will preserve the altars of their country and maintain peace among their people: such is the filial duty required of nobles. Those who do not put on robes, which are unsanctioned by the ancient kings; who presume not to speak, except in accordance with the rules they prescribed; nor to act, unless in conformity to their virtuous example—those who thus demean themselves will preserve the temples of their ancestors: such is the course of filial duty incumbent on ministers of state. To serve the prince with filial duty, is fidelity; and to wait on superiors with respect, is submission; and when fidelity and submission are preserved entire by those who serve their superiors, then they will be able to maintain the sacrifices due to their ancestors. Such is the course of filial duty to be maintained by the literati. To observe the revolving seasons and distinguish the diversities of soil; to guard well the body, and to practice economy—in order that they may provide for their parents,—is

the part of filial duty among the people. Hence, from the son of heaven to the common people, no one can escape calamity, if he is wanting in duty to his parents."

Note. This conversation of Confucius with his pupil, the philosopher Tsang, forms a part of the treatise on Filial Duty, published in our last volume. The phrasology there, however, differs somewhat from that in the *Seau Heō*.

SECTION XXXV.

Confucius said, "Your parents gave you existence, and there is nothing greater than to form a link in the line of ancestry: both prince and parents have watched over you, and there is no favor superior to this: not to love your parents, therefore, while you place your affections on others, is the perversion of virtue; and to disregard your parents, while you honor other men, is the perversion of propriety."

SECTION XXXVI.

"Dutiful children, in serving their parents, always show them the utmost respect and take the highest delight in supporting them; when afflicted with sickness, their grief is extreme; and they mourn most bitterly, at their death; and when sacrificing to them, they do it with the most profound reverence. Being good proficient in these five particulars, then children can perform their whole duty to their parents. Moreover, such men are not proud if they are placed in high stations; nor disorderly, if in low ones; nor contentious, if they are among their equals. But if those in high stations are haughty, they will bring destruction on themselves; if those in low ones are disorderly, they will bring down punishment on their own heads; and if those who are equals contend, they will involve themselves in bloody quarrels. Therefore unless men will avoid these three evils, they can never be regarded as dutiful children, even though they should daily provide the three best of animals for the support of their parents."

Note. The animals here alluded to, are the ox, the sheep, and the swine. The flesh of the latter is by far the most common article of food among the people of this neighborhood; beef and mutton are used only in very limited quantities.

SECTION XXXVII.

The philosopher Mencius said, "There are five acts which all the world pronounce undutiful; idleness, which disregards the support of parents, is the first; gambling and indulgence in wine, which neglects the maintenance of fathers and mothers, is the second; hoarding up property for one's own wife and children, while provision for parents is neglected, is the third; sensual indulgence and gratification, which entails disgrace on fathers and mothers, is the fourth; and wrangling and contention, which involves the parents in danger, is the fifth."

SECTION XXXVIII.

"Your body," exclaimed the philosopher Tsang, "is the legacy of your father and mother; how then can you presume to demean your-

self in an unbecoming manner! To behave unmanly in the ordinary pursuits of life, is a breach of filial duty; want of faithfulness in serving the prince, is undutiful; unmagisterial conduct in an officer of government, is undutiful; unfaithfulness towards friends, is undutiful; and a want of courage in battle, is also an undutiful act. If, therefore, in any one of these five particulars there is a failure, calamity will surely overtake your parents; how then can you dare to demean yourself in an unbecoming manner?"

SECTION XXXIX.

Confucius said, "Of the three thousand crimes included under the five kinds of punishment, there is none greater than disobedience to parents."

Note. According to a commentator on this section, the five kinds of punishment were (1) branding, (2) cutting off the nose, (3) cutting off the feet, (4) castration, and (5) death. The number of crimes punishable by the first was 1000; by the second, 1000; by the third, 500; by the fourth, 300; by the fifth, 200: but of all these crimes none was more heinous than disobedience to parents. By referring to the Ta Tsing Leuh Le, we find that Wante of the Han dynasty abolished these *jow hing*, "flesh punishments," and substituted flagellation in their stead. But to the present day the Chinese have their *five* punishments; the 1st is from ten to fifty blows with a small bamboo; the 2d from fifty to a hundred, with the large bamboo; the 3d is temporary transportation within the province, or to a neighboring one; the 4th is transportation for life to a great distance; the 5th is death. But there are several modifications of these, making in fact, *thirteen* kinds of punishment.

ART. IV. *Notices of Modern China: the late rebellion in Turkestan, headed by Jehangir (Changkihurh); origin of the rebellion; progress of the war; &c.* By R. I.

WE proceed to give an account of the rebellion in Chinese Turkestan, of which Jehangir, of whom we spoke in our last number, was the promoter and leader. It would seem that he had made frequent attempts to recover his patrimony before that of 1826, which we are about to describe, and which proved fatal to all the family. "The rebel Mohammedan Changkihurh," said the emperor in one of his edicts in 1828,¹ "has repeatedly entered the frontier and created disturbance;" and we find² hereditary rank conferred in 1831 upon the family of a military officer who had suffered death rather than submit to the rebels, which was no doubt the result of one of Jehangir's attempts. There were other causes, however, for the insurrection among the Mohammedan states, which it is necessary to enquire into, in order to understand the nature of the warfare which ensued.

Many of the Chinese officers employed in Turkestan,³ had been banished from their own country for misconduct, and convicts were even received into the public offices as secretaries, &c. These people treated the Muselminn with contempt, took possession of their women, and usurped their lands. This is admitted to have been the case by a report⁴ of the commanding officer at Kashgar after the rebellion: "the officers," he says, "constantly oppressed the people by exactions under the pretext of public service." The resident of Wooshih, which is situated between Aukú and Kashgar, was blamed⁵ officially in 1826 for "ignorance of the dispositions of the people he had to govern, and for improper severity towards them." On one occasion, when some horses had been stolen, the resident, it appeared, had put one of the chiefs (khans or begs) in custody, and deprived him of his peacock's feather until the horses should be restored; and other similar marks of caprice or violence appear. A Chinese statistical work⁶ informs us that Wooshih was totally destroyed in the 30th year of Keñlung, on account of a revolt, after which the emperor, by his grace, gave it the name of "Endless Tranquillity;" and he sent 400 soldiers and 500 Mohammedan families there, from other quarters, to cultivate the land. Such acts of oppression as are described above are not likely to have been confined to Wooshih, and they are quite sufficient to account for the Muselminn turning their eyes for redress towards Jehangír, the descendant of their khojans, who is described,⁷ moreover, as having the tact of attaching men's hearts to himself. There is some contradiction in the accounts of the first overt act of insurrection; but it began probably by an invasion⁸ of Jehangír with a body of Kirghís from Indajan, one of the towns of Kokan, seconded by the khan of that country, and encouraged by the reduction of the Chinese troops there. The news of the rebellion seems to have been promulgated in the Peking Gazette about the end of August 1826;⁹ for a Gazette¹⁰ of only a few days before had contained a recommendation to reduce the military stations on the northwest frontier, as certain recent assaults and inroads of the borderers had been discontinued. This is perhaps a confirmation of the report upon the subject made to Mr. Wade,¹¹ that, "when the khojan was still at Indajan, the Chinese force stationed on the frontier was withdrawn towards the Kara Khatái country. When the khojan heard of the departure of these troops, the ruler of Indajan let him loose, and the khojan sent a man to Kashgar to ascertain the disposition of the people; they replied that the Chinese force had gone to Kara Khatái, and he had only to come and possess himself of the whole country. According to their invitation, the khojan marched towards Kashgar, where he no sooner made his appearance, than the people declared in his favor and rose against the Chinese, about 8000 of whom were sacrificed to their fury. The amban or Chinese governor blew himself up." The story then goes on to say that the event was announced to the emperor by means of lighted balloons, which means nothing more probably than the lighted beacons of wood, reported by Burnes.

A report in Canton² about the time was, that the rebels took every city they attacked, and gained every battle they fought. Hence the Mohammedan cities, although very strong, having Jehangir's friends inside, fell as soon as they were attacked. In one day four submitted. A passage in an imperial proclamation after the war, from which we have already quoted,¹ confirms the above report. "During the sixth year (of Taoukwang), he (Jehangir) formed a coalition with the Poolootih Mohammedans, and usurped the frontiers."

Another account¹⁴ of the origin of the war, which professes to be extracted from a Chinese manuscript, varies the story, especially by making it appear that Jehangir had been living in Chinese Turkestan shortly before this invasion, which we subsequently find to be confirmed. After some preliminary observations, it proceeds to narrate, that in 1825, when the Chinese authorities endeavored to seize Jehangir, they pursued him to the border of the Poolootih Kirghis; but failing to take him, they seized one of the natives and put him to death instead, which aroused the Pruths in favor of Jehangir. The resident of Kashgar seized Chang's son and put him to death in the beginning of 1826, upon which Chang (Jehangir) assembled his followers and attacked Kashgar, but was repulsed. The resident *tseing* pursued him, but was wounded in the face, and he sent two officers with troops, to continue the pursuit. They surrounded him but he made his escape in the night. The Muselminn now arose in his favor; the resident ordered 250 men to his relief from Yingkleshur, 140 *le* to the southward of Kashgar, but they were completely cut up on the road, and the garrisons shut up in their respective towns. One commandant of the fortified towns reported: "if the Muselminn attack this city, I will defend it till death." Another writes: "this orphan city has neither troops nor provisions; it is impossible to defend it; I can only collect our thinned troops and shut the gates." These accounts were known in Peking in the beginning of September, and they mark well the unexpectedness and rapidity of the rebellion. Reports received a few days later returned the names of two of the principal military officers at Kashgar, who had been killed. The emperor upon receipt of these advices, immediately appointed Changling commander-in-chief and governor general of Ele, and Yang Yuchun and Woolungah members of his council and generals of divisions; but the imperial signal was given to Changling, with full power of life and death, and discretion to act in all cases. The two generals are stated to have had each 5500 men under them.

Changling was at the time fifth minister of state, and it is said to have been the fourth time only,¹⁵ within the last two hundred years, that a person of such high rank had been sent on a similar service. He is now the first or prime minister of the empire. (See Chinese Repository vol. 4, p. 475.)

The next step was to provide the ways and means, and the requisite force. The Peking Board of Revenue in one of its documents¹⁶ stated, that 30,000 Tartar troops were to be sent to the seat of war, and recommended at the same time that attention should be paid to

the commissariat. In another Gazette,⁹ we find the emperor ordering seventy officers of repute to appear before him, from whom to choose thirty to send with the army, and ordering 20,000 men, apparently under command of Yang Yuchun,¹¹ to advance from Kansuh and Shense, and 1000 cavalry from the river Amour. For the latter troops, 2000 fresh horses were ordered to be prepared at the Taling river to relieve their own jaded animals; but the officer stationed there reported, that he had only 1500 good horses, but he had selected 500 good mules to make up the deficiency: 2000 convicts¹ from Ele, were to be attached to the army on its march. An imperial order was also issued very properly, to restrain the troops from robbing or distressing the people on the line of march; that the soldiers who plundered were to be punished, and the officers who allowed it reported. A part of the imperial guards (see Chinese Repository vol. 4, p. 187) were also sent in Woolungah's division, who, according to his report, got the start of the convicts and were the very first to offend, even before they left Kansuh.¹⁹ The conduct of some of the officers was, he said, unbecoming and un-officer like. Presuming on their station about the emperor's person, they insulted the civil officers, and kicked and flogged every body about them. One of them, at the end of a day's march, having to complain of the mess, went into the kitchen, beat the cooks, and set to work to boil his own rice, which did not besem his rank. The same officer went the next day to the local magistrate and extorted from him the price of a mule. Another flogged a magistrate's attendant, for not providing him with separate quarters, and demanded the price of a saddle, which he said, he had lost. The general degraded them, and hoped that his majesty would confirm the sentence, else the spirit they manifested in Kansuh, would be worse in Turkestan.

The daily expenses of the army were reported⁹ in Canton at 70,000 taels, which is entitled only to partial credit; but we find that extraordinary means were resorted to, to raise supplies. The Canton Register of the 30th October 1826 announced, that the governor and his council had arranged that, the governmental officers above the rank of fooyuen were to contribute for this purpose 400,000 taels; the salt merchants 400,000; and the hong merchants 600,000. A sale of offices under government was resorted to, as has already been noticed in this work,⁵¹ which produced six millions of taels. The Board of Revenue was directed¹⁷ to forward from Shense and Kansuh such sums as might be ready, and to order four millions of taels from the other provinces. Two millions in addition to the four were afterward levied from Kansuh.² The emperor ordered²³ a bounty of four taels to every private soldier who went to the war, and a sum, not mentioned in the translation, to the officers. In consequence of their sufferings from cold, ten taels were subsequently advanced²² to each man to provide him with clothing, &c.

The monthly pay of a private cavalry soldier appears to have been at this time one tael, one mace; which we find increased in 1829, after the war, to taels 1.45. We learn on the same occasion that at

this last period there were upwards of 10,000 Mantchou troops stationed in Turkestan. We gather too²⁵ that of these troops, 1800 men and officers were stationed at Wooshih, who required for their "salt and vegetables," as their pay and allowances are called, 38,000 taels annually, about twenty-one taels each man, which allowing for the officers, greater pay agrees well with the prior amount. The officer who makes a report to this effect, adds: that when an intercalary moon occurs, he shall require 2500 taels more, and for all the necessary sums he requests leave to draw on Kansuh.

The following ammunition was ordered²³ for 2000 men, viz: gunpowder 13,000 catties (of 1½ pounds each avoird.); powder for the pan 750 catties; balls 11,250; matches 12,000. In a late engagement, it is said, the troops expended all their ammunition, and the commanding officer lost his life in leading his troops on to the charge. Their articles of ammunition seem¹¹ to have been spoiled on their way from Peking to Kansuh, and it was afterwards found better to manufacture them at the latter place.

One of the imperial documents in the Peking Gazette informs us that grain was abundant in Tartary, hut the transport very expensive; 10,000 camels were required¹⁹ for this purpose, of which apparently 6000 were now ordered, which cost thirty-two taels each. A greater number of these animals were lost²⁶ afterwards in crossing the desert of Cobi, as well as horses and mules, for want of water and provender. The commander-in-chief in reporting it, requested that the emperor would not require those in charge to replace them. After the war, the emperor ordered²⁷ that the camels supplied by the Mungkú khans should be restored to them. The number, it appears, then amounted to 14,787, of which 290 perished from fatigue and want between Kópúto and Oroumtchi. The idea of making those who had charge of them pay for them is again alluded to, but abandoned. On occasion²⁸ of 800 of the camels being presented by the Mongol chiefs in 1827, it is stated that their complement of horses is 20,000.

As the success of the expedition was said²⁹ to depend entirely on cavalry, the government determined in this war to find the provender, instead of allowing five candareens a day for that purpose for each horse, as appears to have been done before. Accounts³⁰ from Hami spoke of the horses, intended for the expedition, as being (hundreds of them) so emaciated and sickly as to be entirely useless and not worth pasture. 2000 hullocks and some milch cows were also ordered³¹ from Ele to Oroumtchi, for the use of the army; but 123 died in the same way, and the rest became useless. Camels were ordered to replace them.

Many of the above facts will be found more intelligible on reference to the accounts of the Chinese commissariat in vol. 4, p. 280 of this work, and to that of the office for superintending the rearing of horses, at page 182 of the same volume. The system of breeding horses and camels for the public service, is more fully detailed by Timkovsky. (Vol. 1, p. 200.)

We return now to the events of the campaign, of which it is, however, impossible to gather a collected narration from our imperfect

materials. We can only mention the facts as they present themselves, which will involve occasional repetition and inversion of dates; but it is necessary to multiply them in order that they may correct one another. It may be well to premise, that the Peking Gazettes have been "famous for describing battles that were never fought, and for announcing victories that were never gained,"^{1,2} as was confessed by the emperors Kanghe and Keäking.

A Peking Gazette of October 1826⁵ contains the following bulletin from Hami. "Yang Yuchun respectfully states to his imperial majesty, successive victories over the rebels for the consolation of his sacred mind. On the 1st of the 9th moon (October 20th 1826), I arrived at Hami, where I received letters from Chang Tsing and Talingah, saying that on the south of the river Hwanpashih to the southwards of Auksú, the rebels had posted themselves with a design of opposing our troops. On the 21st (November 9th), they had gone westward along the river, and burnt Chahalakih, and had plundered the village Ohlaurh.

"Talingah with Paliapoo took under their command the imperial troops from Oromoutchi, also Tourgoth and Mungkú forces, and then went along the course of the river in pursuit. Having arrived at the spot, they divided themselves into two branches to oppose the enemy. On the 22d, at a shallow part of the river, the imperial forces crossed, under a discharge of muskets and cannon from the rebel banditti. The imperial troops with impetuous courage rushed straight forwards, and also simultaneously sent forth musket-balls and arrows, which killed upwards of three hundred of the rebels.

"Upwards of forty were taken alive. The rebel banditti retired, crossed the great river, and fled to the southward. The governmental troops pursued as far as the great Mohammedan village, where they burnt to death upwards of a hundred persons, and seized cattle innumerable belonging to the rebels. Unexpectedly, another division of the rebels crossed the river. They were opposed by Kihurhpakih, but the troops being weak and few were unable to withstand the shock and were by the rebels dispersed. Other parties of the rebels either attempted to surround our troops, or to cut off communication. When I received these accounts I was much alarmed, and extremely anxious for the defence of Auksú. Here the general sent such orders, and assembled such forces, as not only saved the place, but completely routed the rebel party, three hundred of whom were put to the sword. The horsemen escaped for the moment. The pursuers decapitated the slaughtered bodies of the fallen enemy, eventually overtook those who fled, a hundred of whom were dismounted and killed; on examining the dead bodies, it was believed that one of the slain was a leader of the rebel party. Some of the prisoners were examined and executed."

All communications with Kashgar seems to have been cut off by the rebels at Auksú. The resident was shut up³ in the city with 1500 troops, and besieged for nearly two months. An imperial edict explains some circumstances of its fall and confirms in part the ac-

counts we have already given of the origin of the war. The edict was addressed to one of the principal Boards in Peking; and is as follows:

"King Tseäng, the commandant in Ele, was twice sent to Kashgar to examine into the rebellious conduct of Changkihurh. He managed the affair so unskilfully that he was unable to penetrate to the bottom of it, and consequently to transmit to us a correct statement. We have thought upon his daily conduct in Ele, which has hitherto been distinguished by diligence and attention in the discharge of his duties: in consideration of which he was afterwards appointed resident of Kashgar. Six months elapsed before he inquired into or made any report of the real circumstances of Changkihurh, then wandering without his post, at the expiration of which time the rebels actually became possessors of the city. It now appears, according to the statements of Chang Ting and others, that the rebels surrounded and attacked Kashgar, upon which King Tseäng led out his troops and opposed them to the utmost of his power. In about two months the rebels dug a subterraneous passage to the city, and by that means entered it. Afterwards the imperial troops attacked them and killed many persons. But although all the ammunition of the imperial army was expended and the resident's resources entirely destroyed, he determined to sacrifice his life for his country, by maintaining his position till death. We weep over him, and deeply commiserate his fate. We command you to confer upon him the posthumous title of 'guardian of the prince' during his minority. We command the Board to consult and decide upon the manner in which our favor shall be extended, and inform us of the result. It is farther our royal pleasure to command you to introduce the resident's eldest son at court, and allow his family to return to the capital, after a hundred days of mourning are completed. We likewise command the governors of the four provinces, Kansuh, Shense, Honan, and Cheile to appoint officers to take charge of his family, and also to show our abundant liberality by rewarding them with a thousand taels of silver."

A Peking Gazette⁵ of December 1826, contains a report by Changling of a victory over a division of 3000 of the rebels near Aukü; but it is not quite clear that it is not the same, although differing in some particulars, as that already reported by Yang Yuchun. "The rebels," he says, "opposed for a time the imperial troops; but they were out-manceuvred and thrown into confusion. Hoochaou, an adjutant, went from the ranks, and killed several of the rebels in personal combat, upon which the troops advanced and killed the larger half of the enemy. The rest fled, but were pursued and cut to pieces. Seventy men were afterwards taken prisoners and fifty two women were found. Five leaders were discovered amongst the slain, whose heads were cut off by the conquerors and carried away. A great number of muskets, horses, cows, and sheep were taken." A subsequent dispatch says,¹⁹ that the prisoners confirmed the report of a number of the rebel leaders having fallen in the battle of Aukü, who had come from Yarkand and other places. It is probable that after this, the

winter interrupted the operations on both sides. The Peking Gazette of October,²² speaks of the soldiers suffering from cold, and later reports mentioned that the snow had terminated the first year's campaign.³³

Notes. 1, Canton Register, Aug. 25th, 1828. 2, Indo-Chinese Gleaner, Oct. 1821, p. 229. 3, Malacca Observer, June 5th, 1827. 4, Can. Reg., Dec. 13th, 1828. 5, Mal. Observer, March 27th, 1827. 6, Notices of Sze-yu, translated by L'Amiot, M.S. 7, Mal. Obs., Jan. 30th, 1827. 8, Journal of the Asiatic Society, Dec., 1835. 9, Mal. Obs., Dec. 5th, 1826. 10, Ibid. Dec. 19th, 1836. 11, Jour. of the As. Soc., Nov., 1835. 12, Can. Reg., May 3d, 1828. 13, Ibid. Aug. 23d, 1828. 14, Mal. Obs., Jan. 30th, 1827. 15, Ibid. Jan. 2d, 1827. 16, Ibid. May 8th, 1827. 17, Ibid. Jan. 16th, 1827. 18, Can. Reg., Dec. 14th, 1827. 19, Mal. Obs., April 10th, 1827. 20, Ibid. Dec. 19th 1825. 21, Chinese Repository, vol. iv, p. 131. 22, Mal. Obs., Feb. 27th, 1827. 23, Ibid. Feb. 13th, 1827. 24, Can. Reg., June 18th, 1829. 25, Ibid. Dec. 3d, 1829. 26, Ibid. April 5th, 1828. 27, Ibid. July 16th, 1829. 28, Mal. Obs. July 17th, 1827. 29, Ibid. Oct. 8th, 1827. 30, Ibid. Sep. 25th, 1827. 31, Ibid. Nov. 6th, 1827. 32, Barrow's Travels in China, 2d Lond. ed., vol. 1, p. 391. 33, Mal. Obs. March 13th, 1827.

ART. V. *Ophthalmic Hospital in Canton : the fourth quarterly report, for the term ending on the 4th November, 1836.* By the Rev. Peter Parker, M. D.

DURING the year that has elapsed, since the opening of the Ophthalmic Hospital in this city, 2152 patients have been received, of whom 462 entered during the last term. From the specific character of the institution, a great similarity of diseases and treatment necessarily follows; and it is superfluous to repeat the same illustrations of both, as well as the gratitude of the patients; and though cases of equal interest with any of the preceding terms have occurred in the last, they need not be narrated unless they present some peculiarity.

It has been a desideratum, to be able as is customary in similar circumstances, to give the statistics of cases, whether the patients have gone away unbenefitted, or with palliation or entire cure of their maladies. The imperfect knowledge of each other's language, the difficulty of impressing the patients with the propriety of reporting the result of the treatment, and their neglect to comply with the request, or the inconvenience of doing it when they reside at a great distance, preclude such statistics. This general statement, however, may be given, that whilst many diseases of long standing have been permanently cured, scarcely an instance is recollected in which a case that has presented in its acute stage has passed into a chronic. Seldom does a week pass in which some patients, who have received perfect cures do not return to the hospital with the expressions of lively

gratitude for the favors they have enjoyed. All classes have continued to avail themselves of the benefits of the institution; and some cases subjoined show that there is no diminution of confidence on their part: cases in which they have submitted to operations after the fullest declaration that there was imminent risk, but that death was *inevitable* unless they accepted the *possible* relief.

Diseases presented both during the quarter and the year; 1st, of the eye, 2d, miscellaneous.

1st, *Diseases of the eye.*

Amaurosis - - - -	*15	†85	Hypertrophy - - - -	*	†14
Acute ophthalmia - -	35	153	Complete loss of one eye	28	47
Chronic ophthalmia -	45	106	Loss of both eyes - -	56	148
Purulent ophthalmia -	7	59	Mucocele - - - -	3	6
Scrofulous ophthalmia -		2	Muscæ volitantes - -	4	6
Rheumatic ophthalmia -		6	Weak eyes - - - -	2	9
Ophthalmitis - - - -	3	19	Malignant ulcer of the		
Ophthalmia variola -	1	29	upper lid - - - -		1
Conjunctivitis - - -	2	28	Encysted tumor of the		
Hordeolum - - - -		26	upper lid - - - -		1
Cataract - - - -	57	169	Tumor from the external		
Entropia - - - -	36	171	angle of the right eye,		
Ectropia - - - -	1	3	causing it to protrude		
Trichiasis - - - -	6	41	upward, out of its orbit,		1
Pterygium - - - -	28	100	Adhesion of the conjunc-		
Opacity and vascularity			tiva to the cornea -	2	2
of the cornea - -	51	314	Preternatural growth from		
Ulceration of the cornea	5	66	the lower portion of		
Nebula - - - -	22	81	the orbit and near the		
Albugo - - - -	17	101	external angle of the		
Leucoma - - - -	6	33	right eye, resembling		
Staphyloma - - - -	13	78	a congeries of veins		1
Staphyloma sclerotica -	1	8	Disease of the caruncula		
Onyx - - - -	1	11	lachrymalis - - -		2
Iritis - - - -	5	40	Fungus haematodes -	1	1
Lippitudo - - - -	24	39			
Night blindness - -		3	2d, <i>Miscellaneous.</i>		
Synechia anterior - -	5	34	Abscess of the ear - -		7
Synechia posterior -	5	19	Abscess psoas - - -		3
Myosis - - - -	11	26	Abscess of the thigh -		2
Closed pupil with depo-			Abscess of the parotid		
sition of coagulable			gland - - - -		2
lymph - - - -	9	30	Abscess of the arm -		1
Procidencia iridis - -		7	Abscess of the hand -		2
Glaucoma - - - -		7	Abscess of the head -		2
Exophthalmia - - -		4	Abscess of the face -	2	5
Atrophy - - - -	11	62	Disease of the lower jaw	2	9

* Total for the quarter. † Total for the year.

Luxation of the lower jaw	*	†	1	Paraphlegia - - - -	*	†	1
Otorrhœa - - - -	3		17	Phymosis (natural) -	1		3
Deficient cerumen -	1		5	Fistula in ano - - -			5
Deposition of cerumen			5	Tinea capitis - - -			2
Malformation of meatus			2	Scrofula - - - - -			3
Enlargement of meatus			1	Asthma - - - - -			2
Imperforate auditory foramen - - - -			2	Croup - - - - -			1
Deafness - - - - -	2		9	Bronchitis - - - -			1
Nervous affection of the ear - - - -			8	Bronchial flux - - -			1
Polypus of the ear -			1	Phthisis - - - - -			1
Dropsy - - - - -	2		10	Pneumonia - - - -			4
Ovarian dropsy - -	4		6	Ichthyosis - - - -			2
Cauliflower excrescence of the uterus -			1	Herpes - - - - -			4
Hydatids of the uterus			1	Impetigo - - - - -	2		5
Scirrus of the uterus -	1		1	Psoriasis - - - - -			1
Cancer of the breast -	1		5	Disease of the antrum maxillare - - -			2
Goitre - - - - -	4		6	Opium mania - - -			9
Ranulae - - - - -			3	Paralysis of the arm -			2
Enlarged tonsils -			2	Hydrocephalous - -			2
Polyp of the nose (benign) - - - -			5	Dyspepsia - - - -	1		3
Polypi of the nose (malignant) - - - -			2	Urinary calculus (removed 3) - - -	3		4
Hernia inguinal - -	1		4	Stone in the bladder -	2		2
Hernia umbilical - -	1		1	Deaf and dumb child -			2
Amenorrhœa - - -			2	Dumbness - - - -	1		3
Chronic cystitis - -			1	Needle by accident thrust into the breast, just below the sternum -			1
Enlargement of the spleen			3	Needle, thrust into a child's hand, &c. -			1
Abdominal tumors -			3	Hepatitis - - - -	2		2
Sarcomatous tumors -	4		14	Fungus haematodes -	1		2
Encysted tumors - -	1		4	Ulcers - - - - -	5		5
Curvature of the spine			7				

No. 1598. Obstruction of the lacrymal duct. Lew Akong, aged 25, of Shunthi, came to the hospital on the 11th July, with an obstruction of the duct of the left eye. Opened the sack, for a few days, dressed it with lint, injected it with sol. sullip. cupri., and then introduced a stilet, which was worn for about six weeks. The discharge having ceased, it was removed. The aperture soon healed, and the passage is completely restored. Two other persons have since come to the hospital, and are now under the same treatment for the same affection.

No. 1675. Sarcomatous tumor. Leäng Ashing, aged 27, an artificial flower maker, came to the hospital August 5th, having an enormous tumor upon the right side of his face, extending from near a line

with the zygomatic process superiorly, to two inches below the sub-maxillary inferiorly, and from an inch behind the ear, and standing about four or five inches from the side of the face. It was $18\frac{1}{2}$ inches in circumference. It had been growing for more than ten years; by the application of cautery, (the moxa is commonly used,) it had been converted into a loathsome ulcer at its apex. Though deep-seated, it appeared practicable to remove it. The patient's constitution had not then suffered much, and there seemed no objections to delaying the operation till cool weather should return. At the expiration of more than two months, the man came back, and to my great surprize the healthy countenance had given place to the sallow and cadaverous expression of one fast verging to the grave. The tumor had become exceedingly fetid, and so decayed internally as to admit a probe three or four inches in different directions. After the system had been braced up for a short time by a course of tonic treatment, the patient was apprized of his situation, the certainty of a speedy death if left alone, the possible unfortunate termination if extirpated, and the encouraging prospect that he might live for years if he submitted to the operation. He referred it to our discretion. Himself and his brother gave a writing, certifying that they requested the removal of the tumor, and if successful should rejoice; but if otherwise, it was *teën che ming*. 'the will of heaven,' or fate, and no blame would be incurred by the operator. On the 3d of November, assisted by Drs. R. H. Cox and J. Cullen, and W. Jardine, esq., the tumor was extirpated successfully, in about nine minutes. Some portions of the masseter and buccinator muscles were divided, also numerous small arteries, but two of which required a ligature. It weighed twenty-five ounces avoirdupois, and was fast tending to mortification. Some days previous, his bowels had been regulated, and twenty minutes before the operation, twenty-five drops of laudanum were given. During the incisions through the integuments and the dissecting out of the tumor he did not move a muscle, change a feature of his countenance, or draw one long breath, so that apprehensions were even entertained that he was insensible; but if spoken to he answered deliberately and correctly. Subsequently he informed me he was sensible of all that was done, but putting his arms across each other, he said, "I determined not to move." In passing the sutures near the ear, he started involuntarily a few times. On raising him up to change his bloody clothes, he began to faint and was threatened with spasms, but soon recovered as he was laid down, and carb. amm. applied to his nose, and wine and water administered. After being put to bed, he complained of thirst. There was some oozing of blood from the wound. At 3 P. M., pulse was 120, its average for some days before. Treatment: in the evening, the patient took congee and chamomile tea. Pill. hyd. grs. x, and pulv. Dov. grs. v. At 9 o'clock, pulse 96. Patient complained of a swelling on the side of the neck; and I found that some blood had settled beneath the platysma myoides, and on pressure that there was emphysema. Applied a spirit lotion over the part.

November 4th, A. M. Patient very comfortable. R. oli. rici .one ounce. Bowels freely moved during the day, and very little thirst or pain. Emphysema of the preceding night nearly disappeared—pulse ranged from 90 to 96. Dover's powder repeated in the evening. November 5th, dressed the wound. Its lips had united in several places by the first intention. All appeared well, bowels free, Dover's powder in the evening. Nov. 6th, pulse 90, all the symptoms improving, and the same treatment continued. Nov. 7th, on dressing the wound found considerable fetor like that of the tumor, and a thin unhealthy discharge. The coagulated blood thrown off was very black. Apparent want of vitality in the part, cleansed it with the chlorid of lime, applied simple dressings, with a poultice, gave a glass of port wine forenoon and afternoon, and three grains of sulph. quinine in the evening. Nov. 8th, A. M., dressed as usual, and injected a solution of nit. arg. and layed a pledget of lint saturated with laudanum over the whole; P. M., decided improvement: more vitality in the parts, free discharge of pus and of a more healthy character, less fetor; pulse 96, port wine and quinine continued, and a generous diet allowed. The above treatment was continued daily, the application of the laudanum was decidedly beneficial. On the tenth day from the operation, the discharge had ceased and the whole was healed. There is partial paralysis of the buccinator muscle, and of the under eyelid; and the lips are drawn a little askew. General health is much improved. He seems properly to appreciate the favor he has received, and is very ready to tell to others what has been done for him.

No. 1700. Adhesion of the lids to the cornea. Leäng Kwangche, aged 44, from Sanshwuy. In consequence of former inflammation, adhesion took place between the lid and cornea, so as to render the eye useless. A probe was passed under the upper lid, and with a cataract knife, the conjunctiva was detached from the cornea to more than half of which it adhered. A very slight portion of the membrane remained, and that was soon absorbed, and he had again a good eye. A similar case of a little girl, 12 years old, affected in both eyes, has occurred. In her right eye there was also staphyloma; in the left the operation was successful, and she again enjoys good sight.

No. 1726 Synechia posterior, with opacity of the cornea. Le Taeyu, aged 35, of Keängnan, private secretary to the governor of Canton, came to the hospital August 15th. From a former inflammation of his right eye, the cornea had become opaque, and the iris adhered to the lens, so as to form a pupil irregular, and preternaturally small. This gentleman paid weekly visits to the hospital for some time. Under the application of tutty (impure carb. zinc,) and collyria of cor. sub. to the cornea, the opacity was in a considerable degree removed. By means of belladonna, the adhesion of the iris was detached, except on one side, the pupil enlarged, and the sight much improved.

No. 1951. Disease of the alveola process, &c. Chang she, aged 50, of Nanking. Her case is introduced, not so much on account of

the disease as of the patient. On the 10th of October, an officer sent his compliments and desired me to see his wife who had an affection of the face, intimating also that it would be most agreeable to meet me in a boat. The hour was appointed, and the next morning a servant of the hoppo came to wait on me. A splendid boat had been provided in front of the foreign factories, with carpets and brilliant chandeliers, tea, sweetmeats, &c., &c., every thing in due order, for the occasion. An officer of high rank stood at the door. Stepping upon the boat, a servant took the umbrella from my hand, and held it over my head. The officer and his wife were each accompanied by three or four personal servants, male and female, who seemed to be regarded as friends, and members of their family, beside other supernumeraries. He was an active and apparently intelligent man. Hearing the emperor's name mentioned, enquiry was made to know why, and I was informed that my patient was of *imperial blood*. Her female attendants were all of Tartar descent. It immediately occurred that her features resembled the likeness I had previously seen of Taoukwang. Her dress was splendid. Her head was decorated with flowers, and abundance of gold. Ornament of various kinds were suspended about her person, among which were some superb specimens of crystalized rose quarts. No rouge was upon her face, and her feet were of natural size. The females that attended her were not much inferior to her in the richness and elegance of their persons and dress. For six months this lady had suffered much pain in the lower jaw. The face was swollen, and an abscess of the alveola process was formed. Several of the teeth were loose. Two of the lower double teeth were extracted, which afforded her immediate partial relief. She complained of rigors that occurred at 12 o'clock every night. The symptoms have been palliated and she was once reported convalescent, but soon after had a relapse. She is still under treatment, the nature of her disease being explained and she apprised from my first seeing her that it would require time to effect a cure.

No. 1992. Anomalous. Wang Le she, aged 49, a native of the province of Chihle and wife of the chefoo of Kochow foo, who is a member of the Hanlin college at Peking; she came to the hospital on the 18th of October. Once a beautiful woman, she is now a most unpleasant looking object, apparently from the mal-practice of a Chinese physician. She states, that originally she had a turning in of the eyelashes. The physician applied a split piece of bamboo, nipping up a portion of the skin of the upper lid, and letting it remain on, till the portion sloughed off. When in a sloughing condition, he applied a medicine which acted as a poison, and the new disease, thus created, extended to the nose, over the whole face, upon the top of the head, to the left ear, and under the chin, and was still in progress when she came to the hospital. The nose was reduced nearly to a level with the face and its septum destroyed, uniting both nostrils in one. The lips partook of the disease and were no longer able to cover her teeth. The crown of the head was covered with one large scab,

and also the left ear. The lungs were affected, and without cough, she expectorated constantly. The edge of the eyelids with the hairs were quite obliterated and adhered to the ball of the eye; there was no escape externally for the tears. The discharge from the surrounding sores dried upon the cornea, and came off like scales; still she was sensible to the light. The patient could turn her eyes as far as the confinement of the lids would allow. The treatment commenced with a dose of calomel and rhubarb, and after that, 5 grains of the compound extract of colocynth was administered daily for some days. Emollient poultices were applied to the head, ear, and chin: poultices made of sweet pears, were also applied over the eyes at night. On changing the poultices, the parts were well cleansed with casteel soap, and warm water: after that, gave a lotion of the solution of sulphate of copper (4 grs. to the ounce), and the red precipitate and citrine ointment were interchangeably applied. Under this treatment, on the 5th November, the disease was quite arrested; the head and ears threw off the scab, and left a smooth glistening skin beneath. The bone has not been affected. Blisters have been repeatedly applied over the lungs, tincture of digitalis, tincture of squills, and wine of antimony, have been administered internally. She expectorates less than formerly, and her whole appearance is much improved. She now remains in the hospital, and has submitted to have the eyelids detached from the globe of one eye, and if the secretions can be restored, there is a prospect of considerable improvement of her vision. A son, twenty-one years old, who accompanied her, had long been afflicted with an extensive ulcer in the hollow of his foot. Of this he has a prospect of a speedy and perfect cure.

No. 2152. *Amputation at the shoulder joint.* Absorption of the os humeri and enlargement of the arm. Po Ashing, aged 23, entered the hospital on the 3d of November. Six years since, he fell from a house and broke the humerus of the left arm, half way from the elbow to the shoulder, the lower portion passing upwards and backwards. Union so far took place as to render the arm serviceable, till six months since, in a crowd at a "sing song," it was again broken. From that time, according to his statement, the arm gradually became larger till it had attained its present enormous size. Beside being painful, the weight of it drew him quite one side; at several places it seemed ready to burst; the skin was bright and glistening, and the veins passing over it were numerous and much enlarged. There was no doubt if its containing fluid, and though no pulsation could be felt, apprehensions were entertained that the tumor might be of an aneurismal nature. November 14th, assisted by Messrs. Cox, Cullen, Jardine, and Bonsall, I punctured the arm, supposing that possibly it might contain pus, and that the necessity of amputation might be avoided; yet prepared, if disappointed in this, to remove the arm. On opening the abscess, a dark greenish fluid escaped, with considerable force, but soon became darker and more bloody. Ten ounces were first discharged, but the character of the fluid was not decisive. In the hope that the blood was from some

small vein divided by the incision, and that there was deep-seated pus, the lancet was reentered nearly its whole length; but the same discharge continued with a greater proportion of venous blood: thirty-two ounces in all were discharged, and the apperture closed. All were agreed that the only chance of life was in the removal of the arm; but the exhaustion of the patient and absence of his father induced us to postpone the operation till the next day, unless subsequent symptoms forbade. At 3 o'clock P. M., it appeared that the tumor, which had been diminished by opening it, had attained more than its former size, and supposing that the vein which had been opened was emptying itself into the tumor, and that there could be no safe delay, the operation would have been performed immediately but for the absence of the patient's friends. The next morning (Nov. 15th), the circumference was still but thirty inches; the integument having reached its maximum of distention, it appeared as though the fluid was insinuating itself beneath the integument about the shoulder joint, increasing the difficulty and hazard of the amputation. It proved, however, to be mere tumefaction. The father and friends of the patient had come, and given the agreement usual in cases liable to fatal terminations; and the patient had recovered very much from his previous exhaustion.

At 11 A. M., the gentlemen present the preceding day were ready, and all things were prepared for the amputation. The patient was seated in a chair supported around the waist by a sheet; the tourniquet was applied, also the subclavian artery secured by an assistant; a single flap was formed as recommended by Liston, the extent of the disease not admitting the use of the catlin as practiced by Cooper. With a large scalpel, two incisions were made commencing on either side of the acromion process, and meeting at the origin of the deltoid muscle, which was immediately dissected up: the capsular ligament divided, the head of the humerus turned out of the socket, and another stroke of the knife upwards dis severed the arm from the body. A gush of blood pointed out the axillary artery which was readily secured. The time did not exceed a minute from the application of the scalpel till the arm was laid upon the floor; the patient was then put upon a bed, and the pressure upon the artery removed. An excellent flap was formed, and dressings were applied as usual. Afterwards the patient threw up the brandy and water and other medicines.

The best representation of the arm after amputation, so far as shape is concerned, is that of a large ham of bacon. It weighed sixteen cattiees, equal to $21\frac{1}{2}$ pounds. Opening the arm at the place where it was punctured the preceding day, a dark coffee-colored fluid gushed out. There were eight or ten ounces of coagulated blood in the cavity first opened, which was bounded by a cyst that formed the walls of others. It resembled cerus membrane. Opening other cavities, there was a similar discharge and a quantity of matter resembling purcrassamentum, of a light and purplish color, or like the disorgan lungs of persons who have died of pulmonary consumption. Of the cysts contained nearly half a pint of fluid, &c. Tra

brachial artery from the axilla to the forearm, and also the veins. The artery was very small, about one tenth of an inch in diameter, and its coats thin; veins also small. The radial nerve was considerably enlarged. The bone was *entirely absorbed*, except an inch of each extremity. From these small portions a few spicula of bones projected. At the head of the humerus it appeared, till we discovered the absorption of the whole bone, as if nature had formed a new joint with the glenoid cavity within the head of the humerus. There were points of osseous matter, but the cists collectively were surrounded on the inside and back of the arm by a firm cartilaginous wall like the brisket of an ox, with tendinous fibres passing in every direction like the curly maple. The muscles were much diseased, and their tendons lost in the mass of cartilage, which near the elbow, was three or four inches in thickness. From the elbow downward, the muscles were perfect. The forearm was oedematous, and considerable adipose substance was found under the integument. All who were present pronounced the case the most remarkable they had ever seen. The patient is the first Chinese, so far as I know, who has ever voluntarily submitted to the amputation of a limb.

At 5 o'clock P. M., the patient having awoke from sleep, asked what he might eat. Congee was given. The expression of his countenance was good; he spoke with a natural voice, complained of cold, though his body was of a good temperature, the skin feeling natural, with a gentle perspiration upon the forehead. Not much oozing from the wound, but little pain, and he was quiet: his pulse was 126. With a friend, Mr. H., I watched all night with the patient. At 1 o'clock next morning he wished to know if he might eat chicken. He occasionally started in his sleep, and when awake, spoke of his arm as if it were still on. From four till five o'clock, he slept quietly, and made no complaint of pain, though there were some febrile symptoms, and his tongue was white and the skin dry. At 6 o'clock sponged his body, and gave an ounce of Castor oil. Pulse from 4 o'clock 110: bowels were moved during the day, and all the symptoms became more favorable. On the 18th, the wound was dressed and found to be united, by the first intention, nearly the whole length of the incisions. Most of the sutures were removed. On the 21st, the dressings were changed again, and the remaining sutures slipped, and the wound had the most healthy appearance. Patient walks his room, his general health is good, and his strength fast restoring. His gratitude, and that of his father seem deep and sincere.—In this place I desire to express my own obligations to Drs. R. H. Cox, J. Cullen, and W. Jardine, esq., who have often afforded me their able counsel and assistance. I should do injustice to my own feelings not to acknowledge the untiring interest which Dr. Cox has taken in the operations of the hospital during the past year, lending his assistance upon each day for operations, and with no other reward than that of *doing good*.

A situation in which it is possible to become the occasion of hurrying a fellow being to the invisible world, and that in a moment, is one which nothing but a fair hope of possibly retarding his exit to

that unexplored country, could prompt one voluntarily to take: and yet such is sometimes the unavoidable predicament of the physician and surgeon. Whilst the consciousness of having done all in his power for the good of his patient, may mitigate the poignancy of his feelings when the means he employs to protract life become the occasion of shortening it: when successful, he experiences a pleasure, which can be purchased only at the price he has paid, the satisfaction of having instrumentally wrenched a husband or wife, a parent or child, from the iron grasp of disease and death, and of receiving the blessings of the rescued captive and his equally grateful circle of relatives and friends. The retrospect of the past year recalls several instances of the latter character. Of all those who have been treated, not a solitary instance is recollected of a patient's receiving any detriment by the means employed. It is gratifying to know that many hundreds have been materially benefitted: some have been blest with the hearing of which before they were deprived; with others, a long night has been succeeded by the blessed light of day; and others still, whose diseases uncontrolled would have terminated in total blindness, have been timely arrested. All which demand a return of thankfulness to the kind and liberal friends who have furnished the means, and of devout gratitude and praise to God, who has so abundantly blest them. The number of Chinese, including the patients, who have visited the institution, is probably not less than 6000 or 7000. They have witnessed the operations, and have seen the cures. They are from nearly all parts of the empire; they carry with them the intelligence of what they have seen and heard. Consequently, from provinces more remote applications are made, and new and anomalous diseases are presented, and the desirableness is daily increasing of not only continuing the institution commenced, but also of establishing other departments, and of supplying them with men of requisite qualifications.

The past unsolicited liberality of friends and benefactors, in China, amounting to about \$1800.00, excites the hope that they will continue their assistance, without which the institution must have been conducted on a much more limited scale: but to the benevolent and humane in Europe and America we must look for the professional men. Besides the fact, that the strength of an individual is incompetent to sustain many years the labors and responsibilities of the existing institution, it is impossible, unaided, to extend the sphere of his professional labors. To all who have witnessed the pressure of the patients, it has been obvious that more and better accommodations are imperiously demanded. The number of the highest classes is, doubtless, much less than it would be, were there suitable rooms to receive them, where they would not be exposed to the gaze of the croud; and the wards of the hospital have often been filled fuller than the health and comfort of the inmates would allow. These facts are not mentioned by way of complaint, but to show the true situation of the case to those who feel and interest in promoting the welfare of the Chinese.

ART. VI. *Literary Notices*: 1, *Madras Journal of Literature and Science*; 2, an *Historical Sketch of the Portuguese Settlements in China, &c.*, by sir Andrew Ljungstedt.

THE Indian press is steadily and rapidly increasing its power and activity, affording thereby an assurance that ere long the wants and the resources of that country will be fully made known. The number of the Journal before us [No. 12, July 1836,] is replete with original matter: it is "published under the auspices of the Madras Literary Society and Auxiliary Royal Asiatic Society," edited by the secretary of the Asiatic department, and contains 240 octavo pages. The account of the customs and practices of the murderers called *Thugs*, forms a most remarkable chapter in the history of the human family. This murderous fraternity seems to extend throughout India, and their proceedings are unparalleled: "one man alone has given depositions of the murders of upwards of nine hundred individuals, men, women, and children, that he was engaged in." See art. vii, page 85. We purpose soon to give a summary of this account.

Article fourteenth, of the Journal, contains some valuable remarks respecting the language, origin, &c., of the Battaks in Sumatra. Lieutenant Newbold (one of the writers of the remarks,) says, that sir Stamford Raffles appears to have been misinformed when he described the Battaks as being "one extensive nation," whereas "the fact is, they are a collection of tribes, under as many chiefs, inhabiting, principally, the interior of that part of Sumatra which lies between Achin and the now decayed empire of Menanggábowe." Their population is estimated to be "between one and two millions." Their alphabet, he says, consists of nineteen letters, "which in power resemble those of the Lámpúngs, the Búgís, and the Jávaus." According to Marsden, they are written from the left to right; and according to Dr. Leyden, from the bottom to the top. Lieutenant N. inclines to the opinion of Dr. L., that the "characters are written, generally, in a manner directly opposite to that of the Chinese, from bottom to top: they bear some analogy to the Tagála, or Philippine characters." He says, further, that the language is supposed to be one of the most ancient in Sumatra, and, "if we may credit the Battacks themselves, it forms the basis of all other languages prevalent in that vast island." From the remarks of lieutenant Newbold, and from the alphabet and the written characters to which they refer, the Rev. W. Taylor, the learned translator of the "*Oriental Historical Manuscripts*," has been led to conjecture that, "perhaps, the *Battas* may be descendants of *Buttas* or *Baudhists*, who were, several centuries ago, driven from continental, and especially from peninsular, India, by Braminical persecution." Mr. Taylor gives his reasons for this conjecture; but we have not room to quote them. He says, moreover, it appears that *Batta* is properly *Battak*. Authentic information, touching the

literature, language, laws, manners and customs, &c., of the Battaks, is indeed "a great desideratum in the history of Eastern Asia."

2. *An Historical Sketch of the Portuguese settlements in China; and of the Roman Catholic church and mission in China.* By sir Andrew Ljungstedt, knight of the Swedish royal order Waza. With a supplementary chapter containing a description of the city of Canton, republished from the Chinese Repository. Boston: James Munroe & Co., 1836. pp. 356.

The "contributions" of which this work is composed have been noticed in former volumes of the Repository. The book forms a very valuable addition to the history of Eastern Asia. The Author of it in a prefatory note thus speaks: "Placing an implicit confidence in the judgment of enlightened friends, who were pleased to think that the two Historical Contributions, concerning the Portuguese settlements in China, principally of Macao, distributed (in 1832, and 1834) among them for the purpose of gratifying general inquisitiveness, might be of some public utility, I resolved to revise my Essays, correct mistakes, enlarge the view, and connect occurrences in a natural series of chronology. That the size of the little work may not swell by extraneous digressions, nor by my own individual reflections, all my exertions have been confined within the limits of simple and faithful narration of facts, leaving to the reader his right to exercise, at discretion, the faculties of his own intellect on the subjects under consideration. They are examined under distinct heads, and in chapters, that any inquirer may satisfy his curiosity by referring to the place alluded to, and decide on their relative merit."

The prospectus of the work was published in our third volume. See page 533. The net proceeds of the book were devoted by the Author to the support of a free school in Sweden. Not many months after the publication of his prospectus, we received the following sad intelligence in a note from Macao: "J. G. Ullman is very sorry to inform you of the decease of his very worthy friend, sir Andrew Ljungstedt on the 10th of November (1835) at 10 o'clock in the morning: aged 76 years, 6 months, and 17 days." The aged man took a great interest in the free school, which was established by himself; and it was his ardent wish that his "little book" might do something for its support: that wish we trust will be realized.

ART. VII. *Memorial of the Glasgow East India Association to the Right Honorable Lord Viscount Palmerston, secretary of state for foreign affairs, &c.*

DURING the current year, several memorials have been presented to the British government, from different parts of England and Scotland, most earnestly requesting that "immediate and energe-

tic measures" may be adopted for the extension and protection of commerce with the Chinese. We are heartily glad to see such efforts made; and we hope they will be continued, and the memorials often reiterated, until they produce their desired effect. One of these memorials from the people of Glasgow, which has been noticed in both the Canton Register and Canton Press during this month, is a good specimen of the whole. We have not space, nor is it necessary, to quote it entire. After adverting very briefly to the present position of affairs in China, the memorialists set forth "the rights and privileges" which they desire to have secured to the people of the British empire, in the following summary.

- 1st, Freedom of communication with the supreme government at Peking, as a protection against the oppression of its subordinate authorities: also with the local authorities at Canton, as a protection against the inferior Chinese officers and merchants.
- 2d, Domicile at Canton, not only for the individual merchant but for his wife and family.
- 3d, Permission to erect and possess warehouses at Canton.
- 4th, Permission to trade with any other Chinese as well as with those of the co-hong.
- 5th, The protection of Chinese laws, such as they are.
- 6th, The privilege of trading with Amoy, with Ningpo, and a third port nearer Peking to the northward.
- 7th, The obtaining, by negotiation or purchase, an island on the eastern coast of China, where a British factory may reside subject to its own laws, and exposed to no collision with the Chinese.
- 8th, Admiralty jurisdiction to at least the extent of securing proper discipline on board of our own ships.

Why the foreign residents in China should be regarded as without the pale of all governmental laws, it is difficult to understand: but such is the fact: for while the Chinese government have adopted the principle that it is right to control them without laws, no foreign power affords any protection to the residents here. While this is the condition of affairs, we do not wonder that British subjects are earnest in their memorials. With propriety, the people of Glasgow say—and there are millions who might well join them in what they say.—

"Your memorialists beg humbly to represent to your lordship that this is a state of things which ought not to be allowed to continue, even with a minor trade, much less with one of such importance as this is, not only to the individuals concerned, whether as manufacturers, merchants, or ship owners; though in all these branches their interest claims the most serious attention; but to the public generally, in respect to the article of tea so universally consumed and to be had nowhere else, to the revenue which could ill brook the loss of so valuable an item, and to India both in its revenue and commerce. Your memorialists, and others concerned in the trade, are of all persons the most deeply interested in preserving peaceable relations with China, but they cannot conceal from your lordship or from themselves, that every aggression on the part of the

Chinese only emboldens them to grosser acts of outrage and injustice, that our tame acquiescence in the fate of his majesty's representative, lord Napier, has brought the British name into contempt—and that further attacks may certainly be looked for, which, if now unprovided against, will issue in the most disastrous consequences."

ART. VIII. *Journal of Occurrences. Fires in Canton; seizure of incendiaries; review of juvenile troops; order for changing caps; imperial envoys; offensive proclamation; expulsion of foreigners; Kumsing Moon; Lintin; crew of the brig Fairy.*

FIREs were very frequent, in various parts of the city and suburbs, during the first part of the month. Shameen, a place of ill fame, notorious for fires, has been burnt through and through; once in the day-time, and once in the night; on the latter occasion, many of the unhappy inmates of the boats perished; and others were kidnapped. The loss of property was small.

Several incendiaries have been seized, and dealt with according to the tenor of the laws, which sometimes, when the accused is found guilty, require death.

A review of juvenile troops took place on the military arena east of the city, early in the morning of the 27th instant. The scene, as described to us, was novel: the lads, from five to ten years of age, forty in number, all accounted like true sons of Mars, and furnished with light matchlocks, were drawn up in eight squads, under the *pā ke*, or eight banners, and in presence of the Tartar commandant. After performing various manœuvres, and firing several rounds of blank cartridges to the great amusement of crowds of spectators, the young heroes were dismissed, "each rewarded with a great round dollar."

An order has been published by the lieutenant-governor, directing that the *summer-cap* be exchanged for the *warm winter-cap*. The change was to take place on the 3d instant. The order was intended only for the governmental people.

The *imperial envoys*, long expected, have not yet arrived. It is reported, on good authority, that one of them has been recalled to the capital.

The "*offensive proclamation*," so often and justly complained of, has been recently pasted up within the enclosure before the consoo house; and there it remains for all eyes to gaze at. It is published in the name of the governor and the hoppo; and dated the 4th instant.

An *expulsion of several foreigners* from Canton is to take place on, or before the 7th proximo, and that of the whole foreign community, at some indefinite future time;—else their excellencies, the governor, lieutenant-governor, and hoppo, must "eat their own words;" there are no two ways: for they have put forth an edict, declaring that foreigners cannot be allowed to remain in Canton long after the departure of their ships, nor even in Macao beyond a convenient season of the following year (after the departure of their ships); and further, that nine individuals, whose names they mention, must, within half a month from the date of their edict (Nov. 23d, 1836,) "hastily pack up their effects and remove from the provincial city;" in default of which "their houses are to be sealed up." Such are their orders; and "they are on record."

Kumsing Moon, in consequence of a representation to the governor from a deputation of the gentry of that vicinity, is to be henceforth forever closed against foreign vessels. This too is "on record."

The *fleet at Lintin*, moreover, is to be annihilated, all the "scrambling-dragons" and "fast-crabs" laid up, and the smugglers themselves hunted out and exterminated.

At a distance all this fulmination may look terrific; but here, hitherto, it has appeared to be no more than a shower of rockets in a mild summer's evening.

The *crew of the brig Fairy* has not yet been rescued; nor the fate of the brig ascertained; though every possible effort to effect both objects has been made on the part of her owners.

